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THE ARYAN PATH

**Point out the "Way" — however dimly,
and lost among the host — as does the evening
star to those who tread their path in darkness.**
—The Voice of the Silence

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"THUS HAVE I HEARD"—

JAMSHID-I-NAURUZ

THE FESTIVAL of the Spring Equinox has been universally celebrated and old historical records refer to it. Perhaps the most ancient, going back to periods of myth and legend, is the celebration of the festival in ancient Iran.

The festival, even today well known as Jamshid-i-Nauruz, is traditionally related to Shah Jamshid, the Divine King who taught humanity its arts and sciences.

> "Mine is the Grace," he said, "I am both King
> And archimage, I will restrain ill-doers
> And make for souls a path toward the light."

His wonderful achievements are narrated in the *Shahnama* of Firdausi and the myth of the Avesta *Vendidad* also tells his tale. During his reign of seven hundred years he laid the foundations of human progress, continuing the work of his predecessors, Gaiumart, Siyamak and Hushang.

Hushang's wisdom imparted to the race lines of knowledge, and among these how to make and use fire — always considered a major achievement in human evolution.

> That night he made a mighty blaze, he stood
> Around it with his men and held the feast
> Called Sada.

This celebration by Hushang is the primeval foundation on which Jamshid reared the festival of Nauruz. After his wondrous exploits

> The world assembled round his throne in wonder
> At his resplendent fortune, while on him
> The people scattered jewels, and bestowed
> Upon the day the name of New Year's Day.

It happened to be the Day of the Spring Equinox.

> And ever since that time that glorious day
> Remaineth the memorial of that Shah.

And throughout long ages people have been reminded about the importance of the feast and festival of Nauruz.

> Heed the presages —
> The feast of Sada and the fanes of fire
> With glorious Nauruz.

And in another place the great epic records that people

> Flocked to the fire fanes, to the halls where
> New Year's Day and Sada feast were kept.

The Fire Fanes, the Sada Feast and Jamshid-i-Nauruz form a triad, and it is not without its significance. The Birth of Fire in the reign of Hushang and the establishment of the Sada Feast on that occasion were made to form part of the celebration of the New Year's Day — the Day of the Spring Equinox.

"Perpetual Spring is the Persian's notion of a perfect climate," it is said. And the Day of the Spring Equinox has remained sacred with the learned and favourite with the masses. It offered spiritual uplift to the former and joyous entertainment to the latter.

The poet and the mystic feel, while the philosopher and the Occultist know, that all physical-plane phenomena are reflections projected from psychic and spiritual worlds. Seasons are no exception, and the Spring season on earth connected with sowing and germination is an outward and visible sign of an inward psycho-spiritual motion: the flowering on the human plant of virtues — beautiful, colourful, fragrant — is natural to the Spring season.

Sri Krishna names the season of Spring as one of his divine excellences. The Christians celebrate the paschal season which begins with the month of Mary, "the month when nature decks herself with fruits and flowers, the harbinger of a bright harvest." And so the devout followers are told: "Let us, too, begin for a golden harvest. In this month the dead come up out of the earth, figuring the resurrection; so, when we are kneeling before the altar of the holy and immaculate Mary, let us remember that there should come forth from us the bud of promise, the flower of hope, and the imperishable fruit of sanctity."

H. P. Blavatsky, commenting upon these words of Dr. Preston, says:—

> This is precisely the substratum of the Pagan thought, which, among other meanings, emblematized . . . the resurrection of all nature inspring, the germination of seeds that had been dead and sleeping during winter.

The Birth of Fire symbolizes the Promethean gift of self-consciousness to man by the Agnishwatta Pitris of the Hindu tradition. It represents the power of right resolve which the birth of self-consciousness implies; moral choice and responsibility, aspects of the free will in man, enable him to make the greatest of right resolves—to seek the Wisdom of the Spirit and of the Sages. This right resolve is the conception before the second birth is made at the time of the Winter Solstice and it has to be looked after and nourished.

This soul nourishment is what the Sada Feast, established by Hushang and accepted by Jamshid, represents. As at the festival of Christmas, mundane merrymaking—the killing of turkeys, the making of puddings, etc.—takes place at Jamshid-i-Nauruz; there is the drinking of *faluda* and the consuming of *kulfi*, etc. The nourishment of knowledge which sweetens the personal nature, the drink of love which creates the feeling of universal brotherliness, are overlooked today, but the ancient festival points to the truth.

On the day of the Spring Equinox, day and night are of equal duration; heat and cold are balanced and both are enjoyable and helpful.

The spiritual root of the seasons and its psychic projection are full of harmony and rhythm in Nature, and so would be the seasons on the physical plane; but man with his weak and misdirected free will, his lack of true knowledge, his attachment to sense life, his falling prey to world deceptions, exploits and robs Nature and she, ever compassionate, tries to restore the disturbed harmony through earthquakes and floods and snow-storms and hurricanes. Divine wisdom teaches that such cataclysms and catastrophes are man-made; modern knowledge laughs at this, but Gandhiji's intuition sensed this truth—"I want you to be superstitious enough with me to believe that the earthquake is a Divine chastisement for the great sin we have committed and are still committing."

The phenomenon of the Resurrection of the mortal into Immortality is a grand verity which the season of Spring signifies. The duty of man to his own Higher Self and to the Most High is to weed out the blemishes of his animal nature, to tend the growth and improvement of his human virtues, to be faithful to his spiritual pedigree and become the Immortal, wearing the Celestial Robe of Light and Glory. He may not be able to attain to it in this incarnation, but if he remembers that Eternal Spring represents a verity he will endeavour to make himself worthy of inheriting it in the near future.

SHRAVAKA

ONE WORLD, ONE HUMANITY

[**Mr. Basil Davidson** is greatly interested in archæological research into the history of Benin and its connection with the Zimbabwe ruins.

In this interesting article he strikes the right note about the survival of our civilization. He is confident that: "Ten thousand years of sectional awareness is not to be overcome by the fear of atomic warfare...," etc. The origin of man-apes or ape-men needs to be further examined with dispassion in the light of the hoary teachings of ancient anthropology. In *The Secret Doctrine* of H. P. Blavatsky there is priceless information about the origin of man and about the long story of his involution or "fall" and a section deals with the civilization of the lost continent of Atlantis. The scientific knowledge of materialistic weapons more powerful and destructive than the modern atomic bombs, etc., was used by the magicians of old; *astra-vidya* of Hindu mythology represents historical facts. Humanity survived the crash and sinking of Atlantis, and so will our civilization survive a conflagration by bombs.

Mr. Davidson's plea for one world, one humanity, is truly important. Europe is no more the centre of civilization; but Occidental Big Powers should avoid blundering into actions which will precipitate the rise of Asia against the West, instead of the emergence of One World. Our author is a clear thinker and our readers will appreciate his article. — ED.]

ONE WORLD or none, one humanity or none: the choice is no longer rhetorical or sentimental. The choice, for us, is real.

Technically, with the development of intercontinental ballistic missiles and atomic bombs, this is the only choice we have. Very well, but it remains true that technology and ideology in our self-split minds are not at all the same thing: isn't it true, as well, that we are almost as far from admitting the choice, ideologically, as we ever were? It is worth discussing this question, it seems to me, in a practical sense. It is worth making a sum, if we can, of the profit and loss that humanity has gained and suffered over the recent and not so recent past. I shall look past and beyond politics, for politics are only the contemporary costume of human problems across the years: we should look, I suggest, at the underlying fact of Man-in-Society and isolate, if we can, the factors that have made for decay and the factors that have made for growth.

I should like to confess, to begin with, that personally I am able to rejoice in the fact of survival. It seems to me, this fact of survival, a fact of absolutely central importance. I know that others will not necessarily follow me in this: that some may feel the terrible and bloody upheavals of the past half-century point rather to a case for pessimism. I am not a

pessimist. Like countless others of my generation it fell to my destiny to leave my family and enter the world at a time of unexampled misery and depression — unexampled, that is, in the recent history of my country. I was a young man when flaccid, foolish governments allowed Europe to drift into war (and drag the rest of the world after it). Throughout that war I was a soldier, the witness of appalling things done by the Nazis and things scarcely less appalling done by others in return, brutalizing, demoralizing, coarsening all who were involved. I am not an old man now, and the world is still a brutal and a chancy place. It is enough to make one a pessimist, and yet it does not make me one. Somehow or other I have clung — have succeeded in clinging — to the belief that man is also good by nature; and that somehow or other, in spite of all the fearful oscillations of good and evil in our century, it is the good that will prevail. And the good, concretely, is man's growing awareness of his own essential oneness. I hope I can say this without a priggish self-satisfaction (for I feel none): it is a matter of comfort and happiness to me that I am able to believe these things, and believe them not dogmatically, not desperately, but out of the very misery, despair and bitterness that we have all had to see and suffer.

The doctrine of *plus ça change* — the Toynbeean scheme of things in which all civilizations rise and all civilizations fall and nothing changes under God — does not appear to me to meet the facts. It simply does not meet the facts. It appears to me to result from that familiar Europo-centric view of the world that is dominated, in our time, by the despairing fear that Europe cannot any longer claim supremacy. I do not personally mind this: but I cannot help suspecting that the Toynbeeans, for all their wide-flung historical analogies, do mind it, and mind it very much. They call in God to right the balance: but a God, characteristically enough, who seems to be a European.

The fact of social diversification and isolation is no doubt as old as the hills — or rather as old as the Neolithic revolution which now appears to have begun, according to the latest evidence, some 10,000 years ago. Ten thousand years of sectional awareness is not to be overcome by the fear of atomic warfare or the fact of earth satellites circling our globe: it has gone too deep into the grain of human thought. *We are the product of our history. True enough, but we are also the product of our thought*; and our thought begins to show us, at last, the full perspective of our human story. It is this full perspective of our growth that should now enable us to see our technological unity under a new and hopeful light.

Consider for a moment what may have governed the primitive thought of primitive man. That rare and comparatively frail creature, *Homo*

sapiens, probably emerged in Africa: he certainly emerged at a time when other creatures, ape-men or man-apes (for no one can yet say which), also lived in Africa. The newest archæological evidence suggests that one of these types of ape-men (or man-apes), *Australopithecus*, knew the use of fire, hunted wild animals with bone tools and even understood the chipping of stone for implements. By all the rules of tooth and claw, *Australopithecus* ought to have survived and *Homo sapiens* ought to have gone under. But that is not what happened. This frail and naturally defenceless creature proved better equipped to evolve through the empty millennia of the Old Stone Age, and by the dawn of history, in that distant grey light, it was *Homo sapiens* who held the future in his hands. Wasn't his consciousness impregnated with the knowledge of standing apart as a species? Wouldn't he, however clumsily, feel at one with his rare fellows while the fearful mastodons and half-men stampeded round him and cluttered the earth with their bones? Isn't there the evidence of this sense of oneness, of standing apart and together as a species, in the cave drawings and rock paintings of Europe, Africa and Asia?

Be that as it may, the New Stone Age, the coming of agriculture, both crowned man's supremacy and destroyed his sense of unity. For the discovery of agriculture, one of the great revolutionary achievements of man, set in motion a process of social change that would generate, one after another, urban settlement, the growth of cities, the habit of producing for sale rather than merely for subsistence, centralized government, the knowledge of writing, all the complex customs and comities that led to the Metal Age; and so, down the centuries, to ourselves. When did that process begin? Five or six thousand years ago, it was thought until the other day. But the other day a Carbon-14 reading of objects from the ancient city of Jericho, by the Dead Sea, gave a date of 6,800 B.C., more or less; and the archæological evidence showed that people had lived by then for two or three generations in Jericho. So that towns began some nine thousand years ago; and towns, we may be sure, did not come out of thin air. They too were the product of a long development.

Tribalism survived. Yet this was none the less the beginning of Man-in-Isolation—the threshold of that situation which would show industrialized man, long centuries later, living in unimaginable multitudes, heaped clamorously together, and yet, in his consciousness, desperately alone. Thereafter the record is clear enough: in one great civilization after another men changed their circumstances and, in so doing, changed themselves. Sumeria, Egypt, the Valley of the Yellow River, the Valley of the Indus: all these presided over human change. Not smoothly, not univer-

sally, not without terrible reverses. Partially, now here and now there, little by little, often returning on their tracks, men advanced across the years. But with every advance the diversification became greater, the sense of disunity more profound, the opposition between Man-in-Isolation and Man-in-Society more painful and compelling.

We are confronted with the full consequences of all this in our own day. It is platitudinous to recall that the last two or three centuries have capped the process with the iron rake of imperialism, drawing firm lines through humanity, dividing the Civilized from the Uncivilized, the Mature from the Immature, the Conquered from the Conquerors. Yet even to us, caught in the throes of this process, it cannot seem that the rake has bitten so very deep. For after the rake has come the levelling hand of science. Who supposed, after Darwin, that one kind of man is "better" than another?

One answer, of course, is that a great many people suppose it. The black magic of racialism has driven men mad time and again in the span of my own short life. It drove the Germans mad only yesterday. It drives most Europeans in Africa in the same violent direction today. It may continue to drive men mad for some time to come. And yet, for all these tortures, the words of Galileo still have their application: the world still moves round the sun. The Nazis were defeated. The Europeans in Africa fight a patently losing battle. Subject yesterday, India is sovereign today. Who questions any longer the right of Indians to equality of status with the rest of men? Indeed the thing is so obvious that Indians, so far as I know, do not even bother to assert the claim.

The supremacy of Europe may be over; does the world therefore sink into a further chaos? Is mankind merely exchanging one master for another? I do not think so. The explosive force of nationalism seems to me to be approaching the point of qualitative change when it leads to the growth of internationalism — if you like, of supra-nationalism. I speak only of probable trends as they appear to me. There is nothing sure, predestined, or guaranteed in the process except perhaps this: that the good in man prevails over the evil. But even this depends, now, upon our averting atomic war. If that can be averted — and the "if" is not a small one — then we are surely in a new situation, a better situation: we are in a situation where the power-decline will not necessarily be bad for Europe (for the dominant civilization in decline) but can possibly be as good for Europe as it may be good for the rest of the world. (When I say Europe, in this non-political context, I mean rather the whole Anglo-Saxon world.) The old cycle of rise-and-fall will be shattered at last. That will not be Utopia; what it will be, though, is a step towards a world that has overcome its

internecine fears and rivalries and dominations.

Let me adduce one contemporary fact. Of all the segments of humanity that have suffered most from Man's unequal development, none has more need of succour and encouragement than that which lives in Africa. For something more than five hundred years most Africans have suffered in a direct and physical sense from a generally held conviction, outside Africa, that they belong to a naturally inferior kind of humanity. With one or another rationalization of greed and cruelty, non-Africans enslaved Africans in large numbers after the rise of Portuguese sea-power in the fifteenth century, and in small numbers (to India and Arabia and China) long before that. The tale of African suffering from enslavement will never be recounted : it is longer and darker than human imagination. Fact, in this, has been far worse than fiction. And the favourite rationalization of the slavers—whether it took a religious or merely an imperialist form—has always been that Africans were naturally inferior. The basis for this rationalization, over the last hundred years or so, has been that Africans failed to evolve, failed to build civilizations of their own, failed to show the same inherent capability for progress as other races of man have shown.

But now, at last, in this age of declining imperialism, the mythology of African inferiority begins to be dissipated by the known facts of African life, past and present. It begins to be seen that Africans, evolving in central and southern Africa far out of reach of the ancient civilizations of the Mediterranean or the Near East, none the less succeeded in evolving new and valid systems of society and means of life. It is seen that their pre-scientific systems of belief were not chaotic or pointless or anti-social : on the contrary, it begins to be seen that their systems of belief were partly the product of the circumstances in which they were obliged to live and survive in the deserts, plateaux and deep forests of Africa, and partly the cement which made their survival possible. It begins to be seen that their tribal organization had values and virtues of its own, was complex, was the consequence of trial and error over long periods of time, was a wonderfully effective exploitation of the real possibilities before them.

It begins to be seen, at the same time, that pre-European Africa was not the savage chaos that European myth has long believed it was. There is good reason to believe that the mediæval civilizations of Africa were often not much inferior, or not inferior at all, to the mediæval civilizations of Europe. New research suggests that African civilizations before the overseas slave trade got into its stride were neither insignificant nor contemptible. In a word, there is a gradual unveiling of the fact that the African record holds nothing in it which can support the view that African humanity may

not claim equality of status with the rest of humanity. The lost islands of African humanity become, once more, visibly attached to the main. It is not this fact that is hopeful, of course, for the fact was always there: what is hopeful is that increasing numbers of people, up and down the world, see and understand and admit this fact. It is not the only admission of its kind that we have known in the past fifty years or so, but perhaps it is the biggest. It is one more reason why I can repeat what I said at the beginning. One world or none, one humanity or none: the choice is no longer rhetorical or sentimental. The choice is real.

BASIL DAVIDSON

WHERE shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause — infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human — the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now — our lives now being repetitions of lives that preceded them. What the future will be, we are making now — the lives to come up depending entirely on the choice and direction of our thoughts and actions now....As soon as men are brought to the perception that every one reaps exactly what he sows, no one will do harm to any other being; there will be no war. There will be no such misery as now exists; for to realize our own responsibility to all others and to act in accordance, is to have become unselfish, and to have done away with the prime cause of sin, sorrow and suffering....We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived.

ROBERT CROSBIE

CHRIST AND APARTHEID IN AFRICA

AN INTERVIEW WITH FATHER HUDDLESTON

[**Mr. Geoffrey H. Brown,** of the Sandhurst Military Academy, recently interviewed Father Huddleston, who is now world-famous for his championing of the cause of Brotherhood and for his opposing the un-Christian policy of the South African Government.—ED.]

"WHO GOES THERE?" These words head a chapter in Father Huddleston's book, *Naught for Your Comfort.* They are the challenge by a police state which halts the African in his daily footsteps. "A son of God!" answers the Father, and there is nothing for us to add.

Father Huddleston went to South Africa in September 1943 as a member of the Anglican Community of the Resurrection but found that he could not remain both a Christian and a spectator of the African's struggle for recognition of his rights as a human being, and he played that part in South African affairs with which many of us are familiar. He regards the Government's apartheid policy as a denial of the Incarnation. He believes that as God identified himself with man in Christ, so the white man must identify himself with the black man not only as his brother but as Christ himself. Instead he is looked upon as a creature with a pass even though the whole economy of South Africa depends upon his labour.

In obedience to his Community Father Huddleston left South Africa in February 1956. He outlined to me some of his experiences since. He spent some six weeks in America penetrating to the deep South at a time when the situation was fairly tense. In the U.S.A. he has talked with politicians of all parties, visited universities, broadcasted, appeared on television and reviewed books. He has done this with a lively sense of his responsibility not to say anything that might harm the cause of the African. The experiences, he said, had given him the opportunity to see the whole problem of race in a better perspective. He believed that the present was a day of decision for South Africa and the Commonwealth and that, in particular, the key to the situation in Africa lay in Central Africa.

I asked him for some general comments on race prejudice, of which few of us perhaps are entirely innocent. He responded as one still pondering a difficult subject, still trying to formulate his own views. He spoke of it at three levels. First, at the general level of the race as distinct from colour prejudice: for example, anti-Jewish feeling. Fear was at its root, fear of being dominated by others, fear of losing our identity, our self-

hood. This was rationalized into a need to keep the other fellow down or to keep him away. Secondly, at the level of colour prejudice. This involved the fallacy that whiteness of skin has some kind of moral value or content. The third level was illustrated by conditions in Ghana. Here both white and coloured were civilized and the white man was aware that he remained on the coloured man's terms, but he feared a reversion to what seemed to him the dark ways of a primitive community and the destruction of his own civilized values. Sometimes he failed to realize that democracy need not follow the same pattern everywhere. Father Huddleston gave as his opinion that there was nothing basically wrong in Ghana and that what was being experienced there were the growing pains of democracy.

As has been implied already, and as is crystal clear in his book, it is impossible to understand the action of Father Huddleston in South Africa without understanding that the Incarnation is a reality to him, and his conviction that God is directly interested in the governance and social order of the world, and that in no area of human affairs should the State be left with absolute authority. If the State used political weapons to maintain an unlawful domination, the Christian was justified in using political weapons to oppose it, and this was in no way inconsistent with Christian charity. Christian charity was something altogether more searching, demanding and revolutionary than the art of being kind. "Do you agree," I asked him, "that in addition to the use of political means there was a complementary need of giving the African confidence in himself and in what he had to offer for the common weal?" "Wholeheartedly," he replied. "The need was not discussed at length in my book because it was written under the great pressure of immediate events." He added that much progress had been made even in the last two years and that the African had gained considerable confidence in his ability to organize politically and to sustain passive resistance. Culturally, there were, for example, many promising writers among them and a "Society of African Artists" had been formed. Of the traditional culture which had been preserved from the past Father Huddleston said that while there was nothing written it was one of literature and music, including folk tales and real poetry.

At this point I made the comment that I had been surprised to find no mention of Gandhi in his book, particularly as the concept of *Satyagraha* had been born in South Africa. He replied that the omission did not imply any lack of appreciation of the work of Gandhi. It was again due to the conditions under which he wrote. Gandhi's methods were indeed the only

ones for the African if catastrophe was to be averted. "Should not, therefore, the coloured policemen cease to co-operate in the execution of racial legislation as one step in the implementation of those methods?" I asked him. We agreed that while this would mean asking the police to accept great personal suffering it was strictly a necessary step. Father Huddleston also added what he has stressed in his book, that one of the most sinister features of the present situation was the disrespect for law. If law becomes the instrument, not of justice but of oppression, if it takes forms so harmful to the true welfare of the whole community as, for instance, in the pass laws, then, inevitably, law itself falls into disrepute. But, although the present was dark and the immediate future might be darker yet, he was hopeful of the ultimate outcome. Much was stirring beneath the surface.

Father Huddleston read to me a letter from a friend in South Africa describing the great success of the recent multi-racial conference in Johannesburg at which all races and all churches, with the exception of the Dutch Reformed Church, had been represented. It was marked by the presence of a real spirit of co-operation and the total absence of pride of race. White stood aside for black and black for white when either thought the other better qualified to lead a discussion on any particular subject under consideration. The letter also described many recent examples of successful united acts of resistance by different sections of the African community, and of Government threats in the face of such action coming to naught; all indicative of the swelling resistless tide of events.

Towards the end of my interview I brought Father Huddleston back to his starting point, the Incarnation. "Do you insist on interpreting this as a unique historical event? The Hindus, for example, have their doctrine of *Avatars*." He replied that as a Christian he must. Herein lay the difference between Christianity and other beliefs. On the other hand, he did not believe it necessary for a member of any religion to surrender his own beliefs or "to be vague and misty" about them in order to live in amity with members of other faiths and have intercourse with them.

This led me to ask for comments on the following passage in *Naught for Your Comfort*:—

> When the Church has abdicated her position of political trust, then the State freed from any Absolute higher than itself has assumed a totalitarian shape and a dictatorial attitude.

It had seemed to me that perhaps there was a hint here of an authoritarian Church. I also made mention of the question of the establishment of the Church. Father Huddleston replied that man needs an Absolute, man is made for God. He is restless until he rests in God. We cannot

divide human life into two areas in one of which the Church has something to say and another with which it has no concern, without the State stepping in to establish an authoritarian *régime*. He spoke of the religious appeal of Communism. Of the establishment of the Church he said that it involved many dangers and that many considered the Church would benefit by disestablishment.

A day or two before my meeting with Father Huddleston and on mentioning the fact to another friend of the African, the latter remarked that the Father was a very honest man. His words made no great impression at the time but recurred to me when I came to write this. I believe that they give one a key to understanding Father Huddleston. Others believe in the Incarnation but remain content with platitudes. He is too honest to dodge the personal issue involved. That issue, besides which all other issues in South Africa are secondary, is: "Am I prepared to fulfil my belief in the Incarnation by holding the African within my heart as my brother in God, and to let my deeds bear witness for my heart?"

GEOFFREY H. BROWN

IF the present-day Christian who prides himself on the unique teaching of the Master Jesus, would study with equal zeal the same teaching which was given to the world periodically, for ages before the Christian era, by a long line of Master Teachers, he would find that the Christian teaching would lose, for him, none of its priceless value but would cease to be unique, and so would gain in glory, for one truth has existed since the beginning of time.

The Secret Doctrine teaches, and the Ancient Wisdom has always taught, that Christ, the true Esoteric Saviour is no man, but the Divine Principle in every human being. The Christian Bible, when its inner meaning is understood, sets forth the same sublime truth regarding man's Saviour and only possible Redeemer. This truth is obscured by material interpretation and therefore for the average Christian, knowledge of the indwelling Spiritual Principle, has been replaced by the conception of the man Jesus Christ who was crucified by the Jews and who ascended into heaven and who dwells with God on high. In spite of materialism, in spite of ignorance and misunderstanding, repeatedly crucified by man's terrestrial passions, by his every sinful thought and unworthy deed, the Christos dwells in the heart of man. Buried deep in the "sepulchre" of his sinful flesh, the true Esoteric Saviour, the divine Principle in every human being, be that being a Christian, a Jain or a Jew, awaits the day of resurrection.

H. P. BLAVATSKY

ABOUT TAMIL LIFE AND LETTERS

[BELOW we publish the first part of this article, which deals with the period from the pre-Aryan days to the *Bhakti* age. We hope our readers will appreciate the simple and straightforward presentation of the subject. **Shri Ka Naa Subramaniam** is a novelist and a short-story-writer in Tamil, which is his mother tongue. Born in 1912 and graduated in chemistry, he began writing in English while still at college, but in 1933 discovered the pleasures of writing in his mother tongue and continued to write in Tamil. He is also a literary critic. He has travelled widely in India and is one of the honorary secretaries of the Indian Committee for Cultural Freedom. He reads nearly half-a-dozen European languages and is at present learning Russian. The second part of his article will be published in our next issue.—ED.]

I

TAMIL LITERATURE reaches back into the legendary land of Lemuria—that huge plateau which is said to have connected Africa, Australia and South America when the Himalayas lay under the sea. Our earliest stories are full of reminiscences concerning an early flood and the shifting of the population north. It is common knowledge that the original inhabitants of India before the Aryans came from Central Asia were the ancestors of the Tamil-speaking peoples whom the historians call the Dravidians. Lemuria is said to have been their ancient home, and the story goes that, when parts of that continent began to subside under the seas, they moved northward to occupy what is now the subcontinent of India.

The Aryans, sweeping down from the northwest in perhaps the third millennium before Christ, drove the Dravidians south again. But by that time there was no Lemuria for them to take refuge in, and so the two peoples intermingled and a mixing of strains took place. The fusion was so complete that in southern India today, except the linguistic differences, there is no possibility of distinguishing the Aryan from the Dravidian, nor is it easy to isolate from modern Indian culture the elements of one origin from those of the other. In the realm of religion, for example, the best we can say is that the content tends to be Dravidian, and the form Aryan.

The Dravidians were great explorers, colonizers, merchants and sea-farers, and evidence of their presence in many ancient capitals is now available. In historic times they were in touch with all the northern Indian kingdoms, as well as the Egyptian and Roman Empires. Their own empire in the pre-Christian era extended as far as from Java and Sumatra

in the east to Africa in the west. The famous three kingdoms of the Tamils—the Chera, the Chola and the Pandya—flourished contemporaneously for nearly fifteen hundred years (500 B.C.-1000 A.D.). Of all the civilizations of the ancient world, the Dravidian was the only one not built upon slavery.

In the present, the Tamils occupy the eastern part of South India between Madras City and Cape Kumari, where the Bay of Bengal, the Arabian Sea and the Indian Ocean all mingle. The Tamil language, by common consent, is honoured as the oldest and the purest of the Dravidian tongues; it has flourished for twenty centuries more or less as it is today. It still keeps its individuality and distinction from the Aryan Sanskrit tongue. At the present time, the Tamil language is spoken by 35,000,000 persons approximately.

The earliest extant Tamil book is known as *Tolkappiam* (literally, The Old Book), but this work speaks of many other even older books and quotes from them. A grammar of a peculiar kind which is not only interested in the different forms of literature, it is also a textbook of sociology and discusses extensively the subject-matter of literature. The whole text takes the form of mnemonic *sutras*, short, easily memorized stanzas, pithy and epigrammatic.

While there is every reason to believe that older and contemporary textbooks on metrics, on rhetoric, on the dance, on the drama and on many other arts and sciences existed at the time of *Tolkappiam*, none of them have survived except in stray snatches and quotations. At a conservative estimate, *Tolkappiam* is not perhaps later than the third century B.C., when Aryan Sanskritic influences had already come in, albeit in a small way, and had moulded the language to its present state of fluidity and polish. In the text of *Tolkappiam* itself is to be found sufficient evidence that the Tamils had daily contact with the rest of India.

As depicted in *Tolkappiam*, the life of the Tamils is quite sophisticated. In life, as in letters, certain well-developed conventions are defined; indeed, it is within rigid rules that both life and letters flow. Love predominates as the theme of letters, while war and charity come a close second and third. Almost modern analytical psychology, we discover, has been defined as a methodological approach to art and letters. For more than twenty centuries now, the poetic conventions of the Tamils have been those laid down by the Old Book. Even today one may hear scholars quoting extensively and rhythmically the *sutras* from *Tolkappiam* to prove their points. One discovers, too, sometimes with much surprise, that the classifications and contents of even present-day poetry are styled from

the Old Book.

Scholars are not agreed among themselves on what happened after *Tolkappiam*. There appears to have been a fairly large amount of creative activity of every sort in the Tamil country. A few centuries after *Tolkappiam*, the quantity of verse output seems to have been so great that a learned body called the Sangam had to sit in judgment and sift out the poetry most worthy of attention from future generations. Traditionally this work of selection and the persons associated with it have been placed far back in time, but it is probable that this work was done at a time not later than the third century. In any case, the Sangam classification still rules Tamil poetry, and what was not passed by that body of learned men has not survived at all. According to length and subject all the extant poetry was divided and classified.

Apart from occasional verse of great merit, there were consistent longer works, and these are also usually, though loosely, referred to as Sangam works. It is evident that these longer pieces too date back to that age, if not to an older era. The Tamils of that time were especially active as colonizers, empire-builders and merchants, and seem to have had contact with the known parts of the world. This life of activity and splendour and riches and prosperity is reflected in ample measure in their letters.

The precise limits of this period are not ascertainable with certainty, but the so-called five epics of the Tamils belong to the Sangam period. Of the five, only three are still extant, the other two being lost in their entirety, except for references in other texts—a few snatches of story and song. Though not the first in time, the first in importance of the three epics available is *Silappadhikaram* (The Story of the Anklet), which tells a purely Tamil tale, well-loved even today:—

> Kovalan, a merchant of the city of Puhar, the capital of the Chola king, is enamoured of Madhavi, a dancer, and spends his time and wealth on her, neglecting his wife Kannagi. Madhavi loves him, but, owing to a misunderstanding, Kovalan, having lost all his wealth, thinks she does not. He leaves her and goes back to his wife, who then accompanies him to Madhurai, capital of the Pandya king, in the hope that they may recoup his fortunes. Kovalan, trying to sell his wife's anklet in Madhurai, is suspected of having stolen it from the queen of the land and is executed as a thief. When she hears of her lord's fate, Kannagi takes her other anklet, goes to the Pandya king, proves her dead husband's innocence and calls down divine vengeance on the city. The Pandya king dies on knowing the injustice he has been the cause of. The city of Madhurai is burned to ashes, and people begin to worship Kannagi as a Goddess. The Chera king, hearing of these events, undertakes a pilgrimage of conquest

north, brings stones from the Himalayas and water from the river Ganges and builds a temple for Kannagi.

It is the Chera King's brother, Ilango, who sings this epic. In the emotional stasis it achieves this epic is very modern in spirit and can rank as one of the best long poems of the world, along with Homer and Dante.

The second epic, *Manimekalai*, is somewhat of a sequel to *Silappadhikaram* and talks of the life and deeds of Manimekalai, the daughter of Kovalan and the dancer Madhavi—how she turns a *sanyasi* or ascetic and attains deep wisdom. This epic reveals in some detail the religious life of the Tamils of that age. *Jivaka Chintamani*, the third epic of this set, is a mass of competent verse dealing with the marital adventures of its hero and sketching a well-defined social picture of that age.

Along with the epics and the other Sangam works should be named the great ethical text, Tiruvalluvar's *Thirukkural*, which can fall under no recognized classification. It is a text that is at least twenty centuries old, but it is still current in the daily life of the Tamils today. In artificial chapters of ten verses each, *Thirukkural* touches on all aspects of the life of man—as lover, as householder, as king, as minister, as soldier, as teacher, as learner, as a member of society. Terse and epigrammatic, in two lines each verse of *Thirukkural* searches human life and beyond, and, by a curious technique of condensation, achieves often highly lyrical notes.

The next great period in Tamil can be called the *Bhakthi* (Devotion) phase. In parts of *Silappadhikaram*, we find evidence of a lyric ecstasy which in the *Bhakthi* phase was duly developed to great heights. *Manimekalai* reveals the ascendancy of the Jain and Buddhist doctrines among the Tamils, and it was perhaps to offset this trend that the Vaishnava and the Shaiva saints began to sing their songs of pure devotional ecstasy. (The Indian Trinity comprises Brahma, the Creator, Vishnu, the Protector, and Shiva, the Destroyer. Brahma has no devotional followers, but the followers of Vishnu and Shiva are called Vaishnavas and Shaivas respectively.)

Bhakthi, to the Tamil, is not devotion simply as the others understand it, but devotion which is at once a way of life and a passionate philosophy. The religious concept of *Bhakthi* is a pure Tamil contribution to Indian culture. It emerged, no doubt, as a reaction to the severe and exacting discipline of Jain and Buddhist doctrines: men rose and became poets. From the second or third century A.D. to the eleventh or the twelfth century—roughly for eight hundred years—the country of the Tamils seems to have been alive with wandering saints and singers, travelling from shrine to shrine with the simplest of stringed instruments in their hands,

rousing an unsophisticated people to heights of religious ecstasy.

The Vaishnava lyrics reveal quality, range, vision and a great poetic sensibility. *The Four Thousand Divine Songs* have deep meaning in the lives of the Vaishnavas even today. The Shaivas attempted something loftier, but failed to capture the lofty intensity of the Vaishnava lyric ecstasy — except in the case of Manikkavachagar, by common consent one of the oldest of the Tamil *Bhakthi* poets, whose verse is collected under the title *Tiruvachakam*. Among the *Bhakthi* poets, two deserving special mention, Andal and Karaikkal Ammayar, were women. Andal is mundane and sensuous in her poetry, while the other is metaphysical and other-worldly in hers. The codifications of the Vaishnava and Shaiva poems were undertaken some time after the eleventh century, but unlike the Sangam classification, there was no process of selection, all the poems being collected by royal edict, and as a result much bad poetry was preserved as good *Bhakthi*.

Before the *Bhakthi* period ended in Tamil letters, that is, some time before the twelfth or the thirteenth century, Kamban wrote his *Ramayanam* in Tamil verse, a work that is epic in sweep, dramatic in its situations and lyric in the quality of its verse. It is an epic different in quality from the earlier epic *Silappadhikaram* and is comparable to the works of Shakespeare. There are controversies today over the genuineness of particular words and verses, and there are never-ending debates on interpretations of Kamban's verse, but modern Tamils reveal their deep appreciation of the poet by celebrating fairs and festivals in Kamban's name.

Proper history and precise chronology do not exist in Tamil, but I am inclined to place the end of the *Bhakthi* age, along with many unlearned ones, somewhere in the thirteenth or fourteenth century. Ever since the days of *Tolkappiam*, Sanskrit has been in the background as always a major influence, and the interaction of north and south in India is worth further study. To date, no digested material is available on the subject, and it would be no easy task to disentangle the Sanskrit and the pure Tamil elements that are so closely intertwined.

KA NAA SUBRAMANIAM

(To be concluded)

INDIA AND THE WORLD CRISIS

[ARTICLES by **Mr. Roy Bridger** are appreciated by a large number of our readers. Here he points to India's achievements and example, which all in India may not accept. But in his article there are, as usual, constructive thoughts which deserve reflection.— ED.]

PROFESSOR ARNOLD TOYNBEE has suggested that the centre of world civilization, having previously left Europe for America, may shift to China. Having one quarter of the world's entire population, China is undoubtedly a force to be reckoned with. Sheer weight of numbers, however, is not in itself necessarily a prerequisite of eminence. Domination over other nations may be secured by force. Geographical position plus an ascendent ideology can also be a potent combination for emergence. Changing times, too, may favour factors previously inoperative.

As to a possible new "centre of world civilization," speculation about it seems more or less out of focus. At Toynbee-distance from the various existing world cultures certain big groups can be discerned, but there is little prospect of their centres merging. A world with only one centre sounds, in any case, too ominous to wish for. It is interesting to note, however, that in the opinion of experienced observers China has already remoulded her 600 million subjects into devoted robots, and that Peking has "gently but definitely displaced Moscow as the spiritual centre of world Communism" (Richard Hughes, in a review of Robert Guillain's study of China, *The Blue Ants*).

These may be facts, or they may be mere opinions. But there are two recent developments which seem to me rather more significant. Birth control has been officially proclaimed as party policy in China and large-scale farm mechanization has been slowed down. It will be seen that propaganda has now changed from being political and ideological to being biological. This is significant because it is on the biological level that the most formidable problems of all are to be encountered. It is possible to imagine political conquest of the world. But I do not see in any present cultures much promise of a successful biological conquest of even the natural environment. Large-scale mechanization of farm land, for instance, looks to me a particularly unpromising undertaking.

After a long period of bitter ideological warfare South Korea was secured safely on the side of the democratic West. What has the West made of this "success"? Korea still carries a vast army and a police force of 150,000. The building of churches and chapels has added notably to the landscape, says a report in *Rural Life*, journal of the Institute of Rural

Life at Home and Overseas, but in honesty, morality and dignity of manners the country has "deteriorated fearfully." Education has been extended, but not employment. Most of the people live at a bare subsistence level, in spite of Korea's famed fertile soil. What is not spent on nourishing food is spent on drugs from the numerous chemist shops. The United Nations representatives, ostensibly engaged in undoing the effects of war, are, it is claimed, completely bewildered.

This certainly sounds as if it might be very true. If a long and catastrophic war is fought on behalf of some cause or other, when it has been won "strategy" dwindles away, "tactics" lose their sureness. In the foregoing picture of Korea there is no single detail which suggests that the authorities have a sound and constructive plan of management for the country's biological resources. Whereas in China there is the slowing down of farm mechanization and there is birth control instituted.

A year or two ago Field-Marshal Montgomery uttered the following words:—

> If anyone in the world starts aggression we shall give them the works from the word go, with atom bombs and hydrogen bombs and with the biggest things we have got and with everything we have got.

And only recently a British M.P. told of a conversation he had with Mr. Khrushchev in which the Russian leader declared:—

> The missiles we have now are so terrifying that they make V1s and V2s seem like children's playthings. We possess them in such great numbers that if they were not so dangerous we could sell them commercially to almost any country in the world. We could drop them quickly and easily; we could drop them with great accuracy and they would cause immense destruction.

The constructive value of either of these utterances is exactly nil. Here, on the other hand, are some more promising remarks, made a year or so ago by Pandit Nehru during the course of an election address:—

> I know cattle are very useful for agricultural purposes, but I am not prepared to worship them. From this point of view, I see no difference between a horse and a cow. In other countries cows are kept nicely, yet here in India, where they are worshipped, they are badly cared for. They become wild and they destroy green fields.

This is what might be called Basic Politics. Cattle form a notable part of man's living heritage. Are we treating them rightly?

If the idea of a world society directed from one centre looks unattractive, there is the consolation that at least some of the developments we fear would then be scarcely possible. We picture something on the

lines of *Nineteen Eighty-four* or *Brave New World*, but it must be realized that both these satires are no more than brilliant fragments. The political organization of society is depicted in detail, but against a completely empty natural background. Nothing is said of the types of agriculture practised. We are left to guess at the balance man has struck with Nature. This is not to say that these fantasies based on certain present-day trends are without validity; only that in real life it is very doubtful whether such systems would "work," at any rate for any length of time.

Whether Peking has displaced Moscow as the spiritual centre of world Communism is presumably a matter of opinion. But here is something more tangible. China, says a recent report, is dropping the policy of land reclamation in her remote areas.

> She seems to agree with American experts that, unless carefully controlled, land reclamation in steppe lands produces short-term benefits but leads to dust bowls.

This is a lesson, and a very important one, that the Chinese seem to have learned quicker than the Russians.

Give a great artist a few paints, a writer of genius half a dozen notes, and they will know what to make of them. Give the rocket scientist time and materials enough, and he will put an earth satellite into space. But when it comes to the humdrum question of agriculture—for example, manurial techniques—it is an extraordinary thing that although the farmers of the world have been handling their few simple raw materials for centuries, comparatively few have mastered the knowledge of Nature's requirements. It is the same in the allied field of sanitation. Describing a visit to Samoa in the book *Where the Poor are Happy*, Roderic Owen has written:—

> Along the line of the beach were small causeways of wood stretching out to tiny huts like sentinel boxes on stilts set in the water...they were pier-like privies, sanitation carried to extremes of thoroughness defeated only by the action of the tides, which often washed ashore what should have been carried out to sea. Hence the coastline was noisome and unpleasant....

Again, in some notes on Fiji elsewhere in the book, the author mentions an uncovered concrete privy set over the mouth of a deep pit. Flies are exterminated, he says, by the deadly gases forming in the pits. That at least is something, for in some parts of the world there are the flies as well. Describing her visit to Russia in her book *South to Samarkand* (1936), Ethel Mannin has spoken of:—

> ...a row of wooden huts from which came the most dreadful smell. The

> doors of the huts all stood wide open, and the filth exposed was indescribable. The wooden floors and seats were covered with excrement, and every hut was filled with a buzzing black cloud of flies. In our innocence we believed that we were looking at the most unspeakable sanitary arrangements human beings could devise. We were mistaken. This was merely a beginning.

And of her Indian journey thirteen years later she writes in *Jungle Journey*: "Sweltering, stinking, rat and plague and beggar-ridden Calcutta!" In the toilet in Nagpur the flies buzzed and the smell when the door was open was asphyxiating. Heat, dust, flies and cockroaches—this was India. Lice, sores, beggars, starving dogs, gaunt cattle chewing over garbage gleaned from the gutters, squalor and superstition, incredible poverty and overpowering smells—these ground-level realities conspired, as in Russia, to tone down the happier impressions. Rather a pity that neither *Nineteen Eighty-four* nor *Brave New World* tells us how the world conquerors conquered these little problems!

Today a new stage of conquest is projected: conquest of space. The race, it seems, is between rival Sputniks. For all that, there is still every need to consolidate achievements on our own planet. The race we should be more concerned with is that towards a break-through into more sensible human relationships with environments.

In East Berlin, for instance, they have fully mastered the truth that flies and obnoxious smells are Nature's warnings that the correct technique of disposing of waste products is not in operation. Plans are going forward there for the last word in municipal compost installations. Metals will be sorted out and salvaged. Any other hard materials will be used for building purposes. The rest of the refuse will be composted with sewage sludge, the gas generated being used for heating greenhouses. The sewage effluent will be run into fishponds and water-fowl tanks in the interests of food production. Thousands of tons of compost will go back to the land.

(At the time of writing, the lead in this direction has gone to Bangkok, where the largest mechanized composting plant ever built is to be installed. It will cost £714,000. The order has been placed with a British firm—a happy application of Western technology to Eastern biological stability.)

In short, we should not be looking for world power centres. We should be looking for wise counsel, for influences most able to guide man to better and happier paths. *In this time of crisis the most promising world influence would seem to be India.* In the first place she has an incomparable something which others have not got—the Gandhian philosophy of harmonious living. Her voice is for peace; without it, the prospect would be a lot more

forbidding than it is. Whether the West likes to admit it or not, world opinion in the last few years has been shaped in no small degree by Pandit Nehru.

"I will not have India taking pride in military might, industrial might or economic might," India's President has told his nation. "All the material advance that we may achieve may, perhaps, be worth nothing at all if we forget the other aspect of human life—moral, spiritual values."

To convey the extent to which the ideological slant had even sapped the virtues of language, the author of *Nineteen Eighty-four* devised the term "Newspeak." I would say that what we are in need of today is a sort of "Naturespeak." In this respect, too, India is in a strong position. She has regained her tree-sense; she is planting both for soil conservation and for the more immediately utilitarian purposes of the "Grow more fuel" campaign. As befits the country which nursed the Indore Process of composting, she has recently increased agricultural production so much, by making full use of compost, that she has drawn special F.A.O. commendation. The stage is set for a new deal for the Indian people, particularly through the development of cottage industries.

This is not to say that there are no hesitancies or uncertainties. "India at the Crossroads," declares a newspaper headline. Very true. Many would have wished India's Finance Minister less difficulty in raising loans during his recent tour. At the same time not all improvements hinge on vast capital outlays. In its industrial planning the Indian Government's policy does not always avoid blurring. Much will depend on the planners' interpretation of the word "scientific"; in agriculture, for instance, it must be remembered that Nature is more apt to be an accurate scientist than the fertilizer salesman or the manufacturing chemist. Throughout the world public opinion is stirring to oust the militarists and the diabolical apparatus of destruction they are piling up. But negation of militarism is not enough. There must be a constructive alternative programme ready to fill the breach. That is why eyes will be increasingly turned towards India, not only for India's sake but for the world's.

ROY BRIDGER

NEW BOOKS AND OLD

SOME FAMOUS LECTURES

[Our esteemed friend **Mr. Hugh I'A. Fausset** has written about an old and famous volume. Because of the making of thousands of new books, which is now going on, it is but natural that old books, valuable and instructive, are often forgotten. We wish to bring to the notice of our readers such precious old books from time to time. Mr. Fausset has written an able and interesting review of this very living one. — Ed.]

William James's *The Varieties of Religious Experience* was first published in 1902 after being delivered as the Gifford Lectures at Edinburgh University. It is the kind of book of which most people know the title but which few, probably, read today. I have just finished reading it for the first time and feel richly rewarded.

Much research has been done during the last fifty years in that hidden realm of consciousness into which the Harvard professor invited his cautious Scots audience to plunge with such disconcerting persistence. The name of Freud only occurs once in his whole long discourse and then only incidentally as one among others. Yet, though some of the book dates, surprisingly little of it has lost its value or its hold upon the reader's mind; and it remains much more than a pioneering piece of empirical enquiry in a field in which such enquiry was, at the time, generally taboo.

What the contemporary world needs to rediscover is the meaning of spiritual experience, and I defy anyone to read through William James's book, with its wealth of quotation from the writings of those who have claimed through faith to be changed men and women, without acquiring a richer sense of life's mysterious possibilities and the infinite reach of our human awareness.

In his last lecture William James summed up briefly and broadly the conclusions to which all the evidence he had so painstakingly collected led. These were:—

1. That the visible world is part of a more spiritual universe from which it draws its chief significance;

2. That union or harmonious relation with that higher universe is our true end;

3. That prayer or inner communion with the spirit thereof — be that spirit "God" or "law" — is a process wherein work is really done, and spiritual energy flows in and produces effects, psychological or material, within the phenomenal world.

He added that a religious life, based on these convictions, was psychologically infused with a new zest, conducive to lyrical enchantment or heroism, and with "An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections."

These are religious truisms, but William James broke through the professional pale of sanctified usage and commended them to a wide secular audience as truths of experience which did not depend upon any particular doctrinal belief. He was well qualified for the task which he had undertaken both by his background and in himself. The spiritual climate of the America in which he had grown up was charged with adventurous ideas. Transcendentalism, spiritism, the "New Thought" movement, to which he devoted two of his early lectures, were but three movements among many others, some of them crude enough, which indicated a revolt against the restrictive barriers set up by religious orthodoxy in the old

world against spiritual experiment. William James's father, the elder Henry James, an eccentric philosopher himself, had done his best in educating his children to ensure that their minds should remain supple by subjecting them to the maximum of freedom and change. Such an education has its dangers, and he was fortunate in the fact that both his famous sons were highly endowed with imagination and intellect and able to combine the one fruitfully with the other. Even so, William, as a young man, passed through a serious crisis which threatened complete breakdown after a strange paranormal experience which was curiously like one suffered many years before by his father.

This was the nearest that he ever got to that realm below or above the world of everyday consciousness to which he devoted so much of his Gifford lectures. But he had looked into the abyss and this enabled him to hold the balance so fairly between "the religion of healthy-mindedness," with its expansive optimism and its refusal to contemplate the fact of evil, and the trials and travail of "the sick soul" which had to go down into hell to regain heaven.

William James was not the first to distinguish between the "first-born" and the "second-born" types, but as a psychologist he challenged the religious monopolists by showing how relative different types of religion were to different types of need; how, for example, "mind-cure" had come as a revelation to many, whose hearts church-Christianity had left hardened, and had let loose their springs of higher life. This opening of a channel, previously sealed up, was for him the criterion by which the originality and efficacy of any religious movement could and should be measured. Yet, though any faith or teaching which fails in this, fails fundamentally, such an opening is only the beginning of the mysterious process by which consciousness can grow into ever closer union with being.

The varieties of religious experience which William James chose to display were much of a type and many of them were sensational. He himself admitted as much in his last lecture when he remarked that in illustrating by documents the essential characteristics of the religious life he and his audience had been bathed in sentiment. "In re-reading my manuscript," he said, "I am almost appalled at the amount of emotionality which I find in it." "The sentimentality of many of my documents is a consequence of the fact that I sought them among the extravagances of the subject."

He did this in the belief, surely mistaken, that such extreme examples yielded the profounder information. Yet in thus apologizing to the tough-minded among his audience he was less than fair to himself. The language of feeling, the "enthusiasm" of those who are convinced that by some miracle of grace they have begun to live from a new centre and with a new heart, is not necessarily sentimental. The majority of the passages from the writings of such converts which he quoted are movingly sincere and provide convincing evidence of those subliminal regions of the mind from which invasive experiences can come, not only to upset the normal equilibrium of consciousness, but, ideally, to establish a new and better one.

What, however, we miss in his selection of such experiences and in his comment on them is a sufficiently fine sense of the spiritual quality which distinguishes one kind of awakening from another. Even within the Christian field, to which he almost wholly confined himself, we are left with the impression that a spiritual genius, such as St. John of the Cross, and some mere fervent Puritan enthusiast are attuned to much the same wave-length of reality. One cannot help wishing that he had possessed some of that sensitivity to the fine shades of truth and the endless

cost of a real integrity with which his brother Henry, the novelist, was so richly endowed.

Yet he did recognize that many of the "Saints" or recipients of instantaneous conversion, whose testimonials he quoted, failed lamentably in their lives and persons to show the "distinctive radiance" which their claim to be supernaturally saved would lead one to expect. Anyone conversant with Eastern teachings and the science of *Yoga* will not be surprised by this. William James's acquaintance with this field of knowledge and practice was slight. He confessed to knowing little or nothing of Buddhism, and though he referred once or twice to Vedanta and quoted a passage or two from Vivekananda's writings, he seems to have recognized no difference between "non-dualism" and an abstract philosophical monism.

Yet the first verse of the *Dhammapada,* with its simple statement that we are what we think, provides the radical corrective to the one-sided dependence on feeling which the picture William James drew of religious experience displays. As a thinker himself he was conscious of this one-sidedness. In the religious enthusiast and even in the saint, strong spiritual faculties, he remarked, were often accompanied by a relative deficiency of intellect. But he seems to have accepted this as a necessary condition of that opening to what he called "the B-region" of personality, the subliminal depths, which he regarded as the fountainhead of mystical experiences and supra-normal cognitions. In this he was setting an example which Western psychologists have followed to this day.

The lower mind, which is a sixth sense and, like the other five, subject to the ego's ignorance, forms a barrier, as Eastern psychology has always taught, against the higher intuitive intelligence. This barrier can be dissolved from above and from below; from below by a release of life, experienced as feeling, in the subconscious; from above by a descent of light from the super-conscious. Western psychology has concentrated its attention almost exclusively on the former. The Eastern teachers, for whom consciousness is the supreme principle informing the evolution of life and irradiating it, developed a method by which the depths might be illumined from the heights and the energy that burns so dimly or destructively in the suppressed or explosive desires of unregenerate man might be released, not merely in an enraptured flow of feeling or in "spiritual excitement," as William James repeatedly called it, but in creative awareness, in compassionable and clear-eyed wisdom, in a love that shines by its own inward light.

Of the ancient way to the attainment of such wisdom William James, the good-hearted, intelligent pragmatist, had little knowledge. He was alive to the impotence of dogmatic theology to liberate the spirit and to the failure of traditional Christian arguments for the existence of God or concerning His attributes to help people to live. Limiting metaphysics to the kind of mental logic with which theologians defend their beliefs, he concluded, reasonably enough, "that the attempt to demonstrate by purely intellectual processes the truth of the deliverances of direct religious experience is absolutely hopeless."

But true metaphysical insight is quite other than this reflective or defensive logic. It is a kind of direct seeing without which religious feeling, however ardent or devoted, is blind. The ideal realm is just as real to the inner eye as the realm of sense-impressions is to the outer. It is not an ungrounded hypothesis or a sick fancy, as the logical-positivist or the materialist would have us believe. Only those who are at home in it are truly awake in the physical world. For unless and until we are vividly aware of it, our senses and moral impulses are, at best, clouded, because uninformed by those higher

perceptions which pierce the clinging veils of our self-centred ignorance.

To awake to this world of light we need, indeed, to learn to feel it, to break out of our mental prison. But our habits of feeling must be radically changed. Self-regarding emotion has built our mental prison and so long as any element of such emotion survives, we shall remain in some measure captive, however expansively we may feel ourselves to be caught up, as so many of the converted of William James's record did, into a new freedom of love and life.

Self-knowledge as the inescapable condition of self-release receives little notice in this record, the need to watch the continuous interplay and conflict in us of the real and the unreal and to maintain this awareness until the illusions of the self-centred life are dissolved in the daylight of reality. This is the way of enlightenment which the Eastern Masters taught and teach. It culminates in that union of being and knowing in which the mind re-enters the heart and conversion is not a partial release from tension, but a total transformation.

Despite his inability to accept either popular Christianity or scholastic theism, William James was too tied to religious Protestantism with its personal and emotional bias to comprehend the outlines of a truly spiritual science. We have only to compare his survey of the phenomena of religious life with such a source book of spiritual learning as *The Secret Doctrine* by H. P. Blavatsky to realize how restricted his range of reference is.

Nevertheless his belief that a new philosophy, hand in hand with psychology, might rediscover the nature of that "communion with the Ideal" by which "new force comes into the world," was and still is prophetic and liberating. Perhaps the most hopeful sign in a world imperilled by the impious exploitation of a partial scientific knowledge is the amount of disinterested research into the nature of consciousness which is being carried on today by those who realize that to avoid destruction we must know truly what we are, and live, fearlessly and lovingly, what we know.

The "science of religion," which William James commended to his Edinburgh audience half a century ago, was to further that end. And his book is still today an impressive and absorbing "study in human nature."

HUGH I'A. FAUSSET

A STIMULATING VOLUME*

Professor Campbell, taking his courage in both hands, has dared to be wise even at the certain risk of being ruled out of the philosophic court as a pre-historic monster. The result is that he has produced a book refreshingly full of sound sense so far as it goes and free from that verbal wire-drawing or hair-splitting of everything into nothingness which characterizes so much of fashionable philosophy. He owes his success, not so much to his old-fashioned beliefs and methodology as to the phenomenological or descriptive approach, which is more common on the Continent than in England and is like, though much more fruitful than, the linguistic method prevailing here. For phenomenology the philosopher's business, like the poet's, is to illuminate important regions of man's experience, using whatever terms or concepts will

**On Selfhood and Godhood : The Gifford Lectures, 1953–54 and 1954–55.* By C. A. [CAMPBELL. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. xxxvi+436 pp. 1957. 35*s.*)

best enable him to do so irrespective of the taboos of the schools.

It is thus that Professor Campbell rescues the notion of the "substantival" self or soul; without that notion, he maintains, the description of self-consciousness cannot be meaningful, though "meaningful," he points out, is not the same as "intelligible" ("not the same as transparent," I should prefer to say). Similarly he vindicates the concepts of free will and of the moral law or moral order.

Coming to religion, he shows that its "logical nisus" leads naturally to theism, *i.e.*, to the identification of the worshipped "object" with a single spirit, infinite and eternal, the ultimate source of all that is and the moral governor of the world. "Rational" or literal theism, however, that which attributes to God thought or will or both literally, is self-contradictory. Only supra-rational theism, that for which there can be only "symbolic" knowledge of God, is possible. For the phenomenology of this theism, of the *mysterium tremendum et fascinans,* he quotes Rudolf Otto's *Das Heilige.* After this, however, he abandons the phenomenological method and in consequence his strength abandons him.

In spite of his high praise of Otto he fears that the religious experience may be neither ultimate nor universal. It must be validated or shown to be objective, he thinks. His validation is "metaphysical": an examination of the law of contradiction, he maintains, helped out by the moral argument, leads to the same "object," also knowable symbolically only, as that of supra-rational theism. This may be good Plato and Bradley, but it sounds unconvincing and obsolete rather than pristine, especially as the law of contradiction would seem to apply only symbolically, if at all, to symbolic knowledge. The important point, however, is that his examination, though called "metaphysics," is after all still phenomenological only, and the fact that it is the phenomenology of the activity of knowing does not make it more authoritative than any other phenomenology.

It is a pity that he did not keep just to the introspection of the religious experience and deepen it. Had he done so, he would have seen that *the religious experience is as universal and ultimate as anything can be,* especially if we include under it, as we should, its pathology and its various substitutes. He would have seen, too, that the problem of evil cannot be raised or answered logically but only existentially, as by Jesus on the cross, *i.e.*, in a way which does not allow of any verbal expression. Instead of resorting to the elusive concept of the "symbolical" he would have said simply that for the religious consciousness God owns the attributes of thought, will and, in general, of personality only in the sense that He is experienced as the source of these, or as their *terminus ad quem.* Above all, he would not have limited himself to the religion of the God of the philosophers, the God who is apprehended only conceptually, even though admittedly as transcending all concepts or as supra-rational.

Now, it is true that the philosopher's religion really is religion, a fact not sufficiently appreciated in the West, at any rate. But the trouble with it is that it is apt not to allow of any other religion. Thus Professor Campbell is very dubious about the claim to experience God as an "indwelling spirit" sustaining, guiding, admonishing and, in general, intervening in history. Had he not abandoned phenomenology for ratiocination, he would have seen that the claim is not that God intervenes as a particular agent intervenes, but that He can be *experienced,* and not merely *conceived,* as the ground of all being, and in connection with particular events. The religion from which such a claim springs is as different from

the philosopher's religion as seeing is different from merely conceiving of colours, and it is as little open to the philosopher's criticism as the report of the seeing is to the criticism of the blind.

Professor Campbell impugns it on the ground of its fallibility, falling back here, as in many other places, on the argument which can do away with the validity of all religion (to say nothing of the validity of perception, memory and science). The evidence in this matter, as in everything else, he thinks, must be assessed by philosophy, "reason," or the logic of consistency. But is such an abstract assessment really operative anywhere, in science, say, or in history? Moreover, he himself does not avoid the difficulty he brings up against this kind of theism. The claim to have been dictated to by the moral law (which is in effect his God) is also fallible. Would he then disallow the claim altogether or allow it only on philosophy's suffering? It is obvious he would do neither.

Within his chosen limits, however, Professor Campbell is stimulating and inspiring, as is any man whose thought, whether traditional or novel, is his own and expresses the conviction of a lifetime.

PHILIP LEON

My Neighbour as Myself. By GUSTAVO CORCAO. Translated by CLOTILDE WILSON. (Longmans, Green and Co., London. 213 pp. 1957. 16*s*.)

Gustavo Corção tells a story that is becoming increasingly common nowadays. He is a Brazilian scientist who found that to be tied to a galvanometer and all the accoutrements of technology was to be "bound to my own corpse"; he later found, largely through his first wife's death, that to be a good Marxist is to live outside reality, and he eventually comes to himself in the Roman Catholic Church. His book is in effect a spiritual autobiography. It is honest to the point of *naiveté*, and this quality sometimes gives the narrative an almost frightening immediacy.

But he is not always as succinctly revealing: much of the narrative is blurred with a kind of bogus simplicity and a straining after paradox — characteristics which baffled the present reviewer until he came to the chapter wherein the author speaks of his admiration for the works of Chesterton and Maritain. Chesterton's influence went deep: it accounts for the author's conversion as well as his style:—

> I spent the happiest hours of my forty years playing with him, when, because of what was happening at the time, I ought to have been overwhelmed with sorrow. No one knew my joy, no one suspected the new happiness I fearfully and greedily concealed. And often I would read far into the night until I fell asleep exhausted, and in the morning I would awaken with the book in my arms.

He found Maritain a harder nut to crack, but one hopes that he may prove the profounder influence.

The author's sincerity is manifest throughout, and one wishes him well in his surrender, a willing prisoner, to God. But a certain misgiving asserts itself. One has an uneasy sense that Señor Corção, like so many honest but bewildered souls today, is the kind of man who "develops," who moves from belief to belief: technology, Marxism, Roman Catholicism — and never realizes that under all the ideas and ideals there is an unchanging self which it is a man's true salvation to recognize, to become and to be.

J. P. HOGAN

More Lives than One. By CLAUDE HOUGHTON. (Hutchinson, London. 240 pp. 1957. 15*s*.)

The adroit blending of the familiar with the unknown in Mr. Houghton's novels is something that I, for one, find irresistible. By "familiar" I mean, of course, familiar Houghton. To take this latest example: when we meet with a murdered man in Chapter I we can be sure he is no ordinary corpse. Ivan Marsh was a man whose life requires unravelling. He has been different things to different people, most of whom touch only a fact or so. Familiar? Yes; Marsh is the Conrad Stone or Jonathan Scrivener — the electrical charge that activates the entire field of force. Familiar too is the way his influence spreads outward, so that strangers meet and incongruities are suddenly clamped together in questioning urgency. There is a London, too, that is Mr. Houghton's own — a kind of essence or distillation of the everyday town — where couples talk earnestly in back-street restaurants, and where the damp or shivering air in gloomy alleys catches you hauntingly as an emanation from some place of death.

In defiance of that death is the man who determines to express his whole self, even when two aspects are in contradiction. This was the practical creed of Ivan Marsh, that led him into bigamy and beyond. It leads his more sanely-balanced friend and executor Adrian Strang along strange paths beset by loveliness and horror in place of the orderly routine of a Q.C. This, really, is what I mean by the "unknown"; not the unexpected twists of narrative, enthralling as they now and always are, but the power or atmosphere behind the incidents that quickens one with a sense of genuine mystery. Every meeting, every clash of personalities, has this inherent tension and significance to such a degree that Mr. Houghton builds up a climax with a remarkable economy of mundane preparation.

He has given particular thought, in this new novel, to that baffling mental condition known generically as madness. There are no fewer than four characters whose minds are in some way insecurely fixed to the rational norm. Between the twilight of these borderline cases and the clouded sunshine of the mentally sound, we grope to a solution that has become too true and tragic and inevitable to be altogether unguessed at. For that it is the more impressive. Below the surface there is, rightly, no solution, because life cannot be tied up like a murder-case. *One* life may, perhaps; but in Mr. Houghton's view there always *are* more lives than one. The rest go on reverberating so insistently that one lingers like an audience in a theatre hoping the curtain may go up again.

SYLVA NORMAN

Intellectual Calculus. By F. N. BALL. (The Thames Bank Publishing Co., Ltd., Ipswich, England. xxii + 177 pp. 1957. 21*s*.)

The main theme of this book is that some of the things we regard as being only of theoretical interest are actually of great practical importance to us, and *vice versa*, that many so-called important matters are actually matters only of philosophical, intellectual or theoretical interest. For example, philosophy itself is usually looked upon as being an academic study, only remotely concerned with our everyday life, whereas in the author's opinion it is an essential ingredient of all civilizations. When we examine social, political and international problems we find that they have all developed out of some difference of opinion which cannot be reconciled until the philosophical questions underlying them have been satisfactorily dealt with.

The author has been engaged in the task of finding adjustments in industrial relationships during the last dozen years, and he is consequently in a position to speak with authority on the subject of industrial disputes. In his judgment no kind of formula has as yet been worked out by means of which disputes of this kind can be satisfactorily settled. "Our industrial system," he writes, is maintained simply by a balance of forces, and the relationship between the two sides is uneasy and suspicious. This is only too true.

There can be no doubt that the subject with which this book is concerned is of great social importance to us all and the author writes of it with skill and with many years of experience behind him. There is no questioning, therefore, of the book's importance to everybody who has anything to do with industry. My chief criticism concerns only the author's choice of a title to it. A title has two functions to perform: first, to give potential readers some idea of what the book is about and, second, to stimulate their appetites. The title chosen fails in both of these respects. Fortunately the book itself is far less forbidding than the name *Intellectual Calculus* would suggest. It is comparatively easily read.

KENNETH WALKER

Way to Glory: The Life of Havelock of Lucknow. By J. C. POLLOCK (John Murray, London. 270 pp. 1957. 25*s*.)

Henry Havelock was acclaimed by British as a great Christian warrior for his military leadership in the war against Indian independence in the middle of the nineteenth century. He was then 64 and had served all his life in India without attracting any marked attention at home. This book, as the title indicates, describes his life in romantic and heroic terms. Extensive quotations from hitherto unpublished letters between Havelock and his wife, Hannah, and between Havelock and his sons produce a picture of a devoted family man, deeply sensitive to the finer emotions. To us it is a paradox that this Victorian gentleman, always concerned with the welfare of his family, who read a page of the Bible every morning of his life, could also evidently discharge his duties as an officer in an army of occupation without experiencing any inner tension or conflict.

He was, of course, distressed by the licentious soldiery which he had to command. The British troops, as the author frankly reports, were made up largely of the "refuse of London streets and jails." Havelock started Bible classes for them and for years was regarded as a meddlesome humbug by his brother officers.

The kind of Christianity he believed in, sincerely no doubt, was seemingly but a base on which to build military *morale* in the service of British supremacy. What kind of Christianity is it, one wonders, that could make a man so callous as to remark when he sees a soldier's head smashed to red pulp by shot, "His was a happy death . . . he died in the service of his country"?

In ten weeks Havelock, for his exploits in the relief of Cawnpore and Lucknow, was glorified into a national hero. He showed by his example, writes the author, that war and Christianity are not incompatible. He fulfilled his ambition "to put down the vile calumny that a Christian could not be a meritorious soldier." Pursuing this belief the Christian nations along with the Communists have now equipped themselves with nuclear weapons that could destroy all human life.

SUNDER KABADI

The Artist as Creator: An Essay of Human Freedom. By MILTON C. NAHM. (Johns Hopkins Press, Baltimore; Geoffrey Cumberlege, Oxford University Press, London. 352 pp. 1956. $ 5.00)

The blurb of this book states as one of its "basic questions": "To what extent is he [the artist] a creator endowed with unconditional freedom of originality?" The book itself seems to bear this out, but I am not sure of the meaning of the question or its answer. My difficulty need not deter a prospective reader from his purpose, however, for he may be more adept than I am in interpreting the very individual style. In order that he may judge for himself I quote a few typical sentences collected at random:—

P. 249: . . . the conditions under which the work of art acts as an instrument in the transaction between artist and perceiver are, first, reproduction of the generic signs in the work of art, as well as of the material and technique which bear those signs; specification of the generic signs into specified symbols; creativity, displayed in the individualization of the symbols, technique, and material; and, finally, self-produced originality, the end achieved of the work of fine art as an instrument in the process described in terms of the originality of the artist as creator. . . .

The limiting conception of perfected work of art in the universe of discourse called freedom of choice is the postulated wholly specified and wholly intelligible work of art, *i.e.*, the extrapolated limit of specification of the generic processes of symbolization, making, and expressing, and their unification in a concrete significant form.

P. 259: . . . each specific process of making, expressing, and symbolizing may be placed with some accuracy within the bounds of general levels for purposes of comparison to and contrast with each other as the analysis approaches the limiting conception of intelligibility as correlative to technical perfection.

P. 268: . . . the fine artist, as creator and maker, is an artist describable in terms of two laws, that of freedom of choice in the field of concrete significant form, and that of free originality, under which law the concrete significant form as a single organism or instrument becomes in turn the mechanism for the work of fine art, in relation to a limiting conception of individuality.

I am acquainted with several usages of the word "freedom" in quasi-philosophical contexts.

(1) The legal freedom to do what is not forbidden by the laws of one's country under penalties. This is sometimes extended to denote freedom to do what will not lead to social unpopularity. Also freedom from violence or harsh laws.

(2) Freedom to do what one likes without physical impediments (e.g., freedom from illness, interruption, floods) or even mental ones (e.g., anxiety).

Professor Nahm is concerned with neither of these, though he speaks of freedom from "artistic rules," e.g., I suppose, the Unities, perspective, truth to physical facts, the Old Masters. More philosophical usages of the word are:—

(3) Some writers call "free" all acts which I *could do* or leave undone *if I chose*. This seems to imply (or allow) that my choosing is not free.

(4) The non-determinist view holds that all our desires and all our beliefs about moral duties are determined by our inborn nature and our past history but that, when, and only when, a strong desire conflicts with a moral belief can men make a free choice between these disparate "grounds" for action, and consequently are liable to blame and remorse, not merely to dislike and regret. Against this it has been argued that we can only do the moral act when our desire to behave morally is the strongest present. This does not seem to me true. If I believed it, I should cease to think I ever ought to do a supremely unpleasant act, since I should believe I could not. I do not know in which, if any, of these senses Professor Nahm speaks of "Freedom."

E. F. CARRITT

What Does the West Want? A Study of Political Goals. By GEORGE CATLIN. (Phœnix House, Ltd., London. 150 pp. 1957. 10*s.* 6*d.*)

In a valuable book Professor George Catlin has, to quote his own words,

> endeavoured to disentangle and pick out certain issues, in politics, in which men's aims were so far clear and unambiguous (at least in the West, but not there only) that one could reasonably expect wide agreement about the efficient means to reach them.

He conducts us round the international scene and it is a tangled web that he shows us. We look at this thread, then at that, and each trend is seen from several sides. For example, what appears from one point of view as a necessary mobility of labour appears from another as "rootlessness of men and women."

Two aims he traces for the West are: world peace through surrender of a degree of national sovereignty and in a way compatible with individual freedom, and assumption of moral leadership through a just settlement of the vital race issue. He shows most convincingly that the weakness of the West is that it has no clear understanding of its aims and that at the same time it shares in many of the objectionable features of Russian policy.

Professor Catlin says what needs saying and saying again; yet the form of his book must inevitably further the confusion of a human issue with an issue between Russia and the West. Also, it is packed with references to and quotations from contemporary politicians and others, which do not always further the argument. The remark "No wonder that Maierkowski dedicated a poem to Chicago," without explanation or any further reference to the gentleman, does not help our understanding.

One must come back to saying, however, that Professor Catlin never loses sight of humanity and leads us at the end to that which uplifts humanity, man's sense of the "Glory," his vision of "Beauty." To contribute to this is what, he says, the West really wants.

G. H. BROWN

All Things Made New: A Comprehensive Outline of the Baha'i Faith. By JOHN FERRABY. (George Allen and Unwin, Ltd., London. 318 pp. 1957. 30*s.*)

This is an excellent account of the Baha'i faith by one of its devotees: of its origins and extensive growth, its precepts and the remarkable personalities of the three founders. The distinguishing feature of the faith is its claim that Baha'u'llah is greater than all former manifestations of God, not intrinsically, but because he came in an age unique in its possibilities. God has made it unique, not man.

There is much in this faith that is noble in precept and example, but occasionally a discordant note sounds. One of the "signs" was the painful death suffered by the firing squad who executed one of the founders. Baha'u'llah tells us that God will deal mercilessly with anyone claiming direct revelation from God before the expiration of another 1,000 years. Such notes can always be heard in a faith which bases itself on claims supported by signs and wonders instead of being content to reiterate the eternal truths it embodies.

G.H.B.

Words and Images: A Study in Theological Discourse. By E. L. MASCALL. (Longmans, Green and Co., London. 132 pp. 1957. 12*s.* 6*d.*) Received through the courtesy of the British Council, London.

This book is by the University Lecturer in the Philosophy of Religion at Oxford. The author has also recently published his Bampton Lectures on "Christian Theology and Natural Science." Here is a theologian who writes clear or admirable English and who has a real understanding of the contemporary "climate of opinion."

It has taken some time for Christian thinkers to meet the challenge, far more radical than atheism or agnosticism, which is put forward by the logical positivists or analysts. Their position, which can really be traced back to David Hume, is a refusal to discuss metaphysical questions and an insistence that a debate as to the existence or non-existence of God is literally nonsense.

Christian philosophers like Dr. Mascall, who has for some time been in the thick of this modern controversy, have come to welcome the challenge as a stimulus to them to investigate more closely the status and nature of theological statements. So, Dr. Mascall begins by asking, "Is Theological Discourse Possible?" This involves consideration of A. J. Ayer's notorious "verification principle," and leads to a further discussion of the nature of sense-experience and the operation of the intellect; of symbolism, images, analogy and belief; and of knowledge and communication.

Dr. Mascall questions the empirical position of Professor R. B. Braithwaite, and makes use of the mediæval distinction between "intellectus" and "ratio," "a twofold function of the human mind," that is, understanding as a simple vision and as the power of discursive, rational thought. The power of knowing involves contemplation, which is receptive, as well as discursive thought. Thus the intellect not only has as its object truths but things. This is the weakness of many modern philosophers for whom apprehension is done by the senses while the intellect only reasons.

It is pointed out that what is at stake is not Christian theology alone but any belief in the existence of real objects outside our minds, both physical objects and other persons. This is the main problem of any sensationalist philosopher. Dr. Mascall, not uninfluenced by the revival of Thomist realism, makes these points clearly.

This short, witty and always courteous essay is an invaluable contribution to a significant modern debate which will enlighten the non-specialist reader as much as it will be of value to the professional philosopher.

LEONARD M. SCHIFF

CORRESPONDENCE

CENTRAL LEGISLATION AGAINST DOWRY

THE NEW Andhra Dowry Prohibition Law has been welcomed by all social reformers and progressive thinkers in the country. This is another step in the direction of according equality of status to women, and the people of Andhra deserve the congratulations of their fellow countrymen for this bold measure. Eloquent commentary was provided by a humorous cartoon in a Madras weekly, showing all the unmarried girls of the Southern States entering Andhra Pradesh and all Andhra bachelors quitting their State in search of brides

with dowries elsewhere!

One swallow, however, does not make a summer. The Central Government must be urged to undertake effective legislation to abolish the evil *in toto*. If other States fall in line with Andhra there are Centrally administered areas which will prove to be nests of intrigue for those parents who want dowries. For instance, when the Sarda Act was passed by the Central Assembly, hundreds of orthodox people took their little girls into the princely independent States and had them married off. I still vividly remember how a six-year-old bride was hugging a doll when the marital knot was tied round her neck.

We have travelled far from those days even though equality of the sexes, proclaimed by the Constitution, is still only a dream in this man-dominated land. Therefore, we should remember with pleasure and pride that the Andhra Dowry Prohibition Bill has owed its success to the courage and initiative of a lady legislator, Shrimati Ammanna Raja. Strange was the plea entered against the Bill. Through the dowry system, it was argued, every girl could be sure of winning the most eligible of bachelors! One caustic lady member poured ridicule on this auction of young men in the matrimonial market. The more educationally qualified the lad, the greater the fancy price placed on his head!

But even the chief sponsor of the Bill admits that the evil cannot altogether be eradicated. All are agreed, however, that it will be somewhat effectively checked now. Anyone who takes a dowry will be liable to be fined Rs. 1,000 or imprisoned for six months. If the judge so chooses, he can impose both the fine and the sentence of imprisonment. But those who administer the law should remember that a mere fine is no deterrent. Parents who accept dowry may also demand a thousand rupees in addition to be paid later on by way of penalty. Since gifts are not by taboo under the new law, a dowry may be collected under this cloak; and no parent concerned about the future of his daughter will dare to lodge a complaint with the authorities. These are possible loopholes and unscrupulous people may try to bypass the law and line their pockets with money. To be forewarned is to be forearmed.

Lady members in the Lok Sabha should bring forward a comprehensive Bill to prohibit dowry in any form. The All-India Women's Conference should move for early legislation. The Bill must expressly forbid all Government servants to accept dowry for their sons and must provide stringent punishment in case of violation. Also, bachelor entrants to Government service must be made to sign a declaration that under no circumstances will they accept a dowry when they marry. Demotion, loss of privileges, suspension and even termination of service must be prescribed as the penalties. Such a provision must be included in the new Bill if this evil is to be abolished and if equality of status for women is to have any real meaning. It must be remembered that parents of daughters pay fantastic sums for young men with prospects of a Governmental career. Once this temptation is removed, dowry will soon be a thing of the past even as *sati* is. Insertion of such a clause may seem like discrimination against a particular section of society. But it is common knowledge that a parent who has a daughter of marriageable age either angles for the son of a high-placed Government official or for a young man who has every chance of entering Government service and thus settling down in comfort with the prospect of a pension. It is up to the Government to take away this incentive for demanding dowry.

S. BALASUBRAMANIA IYER

A LETTER FROM LONDON

London, January 29th

SOME Western students of the world scene see in the present division of the world between Communism and Capitalism the beginnings of the final phase in a world conflict which started in 1914. They see this not as the Century of the Common Man but as the Century of Violence. There is sufficient evidence to support their view in the bitter ideological cleavage between Capitalist Democracy and Communism, facing each other with weapons of total destruction. On both sides of the great divide, otherwise rational and intelligent statesmen, enjoying the respect and esteem of the broad masses of their people, steadfastly insist that their dominant concern is to promote peace and good will in the world, while at the same time they utilize an increasingly larger proportion of their nations' material resources to acquire more and more weapons of mass destruction.

When great and powerful nations are obsessed, as the Western nations and Russia are today, with the fixed idea that peace can only be preserved by a balance of mutual terror, the dangers of war are obvious. A big defect in this theory that we of this century are doomed, because it is a century of violence, is, however, that it is a point of view on world affairs which has an exclusively Western origin. It has never coloured the thinking of the countries of Asia, most of which, having attained their freedom and independence in the past ten years, are, despite their material poverty and backwardness, moved by a buoyant and optimistic spirit as they face the future.

The thoughtful and curious Indian, Pakistani, Ceylonese, Burmese, Viet-Namese or Chinese, when he surveys the state of the world today, finds it difficult, if not impossible, despite the factors making for total violence on a world scale, to believe that his nation has regained its freedom and independence, after centuries of subjection, only to have its opportunities to enjoy that freedom and independence blotted out by a nuclear war between the Great Powers which spreads indiscriminate death and destruction over the entire world.

To a great extent, therefore, the hope that prevails in countries like Britain today that the future, despite all the evidence to the contrary, does hold a peaceful settlement of the urgent and pressing issues which are the immediate cause of hatred, tension and suspicion between Russia and the West, is a reflection of the outlook on world affairs of the new Asian countries and, above all, of India. I say India above all, because it is India under the leadership of Pandit Nehru in the past eight years which has done more than any other nation to combat the trend towards defeatism and frustration that has gripped the Western world.

At the root of the Western world's troubles is the conscious feeling that, after playing for over two centuries a leading role in the shaping of the world's destiny, its capacity for and right to leadership is facing a serious challenge. The First and, whilst it lasted, the Second World War did not produce this kind of feeling, although some far-sighted historians recognized that the material losses sustained in those wars, and the manner in which they stimulated the colonial countries' struggles for independence, would significantly change the pattern of world society that had survived, under European domination, for over two centuries. Both those wars, which engulfed the world, began as struggles for supremacy among the European Powers themselves.

The ideological conflict which threatens the peace of the world today is a struggle between Western civilization on one hand and on the other, a civilization which has rejected and destroyed its cultural and spiritual affinities with the Western tradition.

When Communist Russia was weak, before it even seemed capable of achieving its present industrial and scientific strength, the Western Powers had nothing to fear from it. In 1940 and 1941, Russia was so weak as an industrial power that, had it not been for military aid from the West, she might have been smashed by the superior might of the Germans. China was still ravelled in a long civil war. The states of eastern Europe, now completing ten years under Communist domination, were still part of Western civilization. In the short space of ten years, Russia has made such vast strides industrially, scientifically and culturally that she can now claim a position of at least equality with Western civilization. She asserts that, in peaceful competition, Communism will eventually be recognized throughout the world as the superior form of society and that all men everywhere will shape their societies in the image of Russia.

The Western world made its cardinal mistake immediately after the last World War in assessing the main threat from Russia as a military threat. The problem it faces today, as this error is being more widely recognized, is that Western economies have been placed on a semi-war footing and it is from this position that steps will have to be taken to negotiate a normalization of relations.

The British have been more disposed to reassess what is involved in bringing about a more normal relationship with Russia for the simple reason that Britain is at the heart of a great trading complex, the Commonwealth. In the past, the British often wrapped up the defence and protection of their interests as a trading nation in the silver paper of universal principles and idealism. It is the United States, however, which is now standing on principles, although less than twenty years ago, when Britain was withstanding the onslaughts of the Germans alone, the United States was hard-headed enough to stand aside — until the Japanese attack on Pearl Harbour made it the foremost champion of democracy and liberty.

Now, if the Russians really mean to pursue the struggle without recourse to war — which seems to many a reasonable proposition, since nuclear war would destroy Russia as well as it would destroy its opponents — Britain cannot afford to have her hands tied behind her back in competition for world trade. That is why Mr. Macmillan, not to mention the leaders of the Labour Party, has shown comparative alacrity in responding to the Russian Government's urgent proposals for a "summit" conference, whereas in Washington, now the home of sacred principles which would refuse any settlement with the "evil scourge of Communism," Russia is still told to perform some "deeds" to demonstrate her pacific intentions.

"Peace is the problem of our day," said Mr. Macmillan, in a broadcast on the eve of his visit to India, Pakistan, Ceylon, New Zealand and Australia. In every capital of every Commonwealth country he has visited, the British Prime Minister has reiterated his belief in the value of high-level talks with Russia, and in the contribution that a non-aggression pact could make in easing the more dangerous aspects of the Cold War.

In a strange way, from which the world will derive lasting benefit, the British Prime Minister may have discovered, in the attitude of tolerance and humility which inspires India's approach to the complex problems that embitter international relations, the key to Britain's own special problems. Speaking for the foundation member

of a multi-racial Commonwealth, all of whose various members have faith in democracy, Mr. Macmillan can quite justifiably set limits to the extent to which he is prepared to accept American leadership on these vital issues. Moreover, there is no effective argument by which any American Government can persuade Britain to run risks with the unity of the Commonwealth — without which Britain is no more than a small island off the coast of Europe.

In her weakened position after the war, when she survived economically only because of American loans and Marshall Aid, Britain, under successive Tory and Labour Governments, had perforce to play a junior role in the workings of Western diplomacy, especially on the major issue of relations with Russia. It was a relationship of inferiority to which Britain had rarely been accustomed and which did not suit either her temperament, spirit or capabilities. No secret was made of the fact that, in allocating resources and skilled manpower to build her own hydrogen bomb, Britain's motive was as much to increase her influence in Anglo-American counsels as to intimidate the Russians. The American-ordered ban on trade with the Communist countries, the American network of secrecy over important branches of scientific development — which certainly helped Russia to forge ahead so quickly with the development of the artificial moon — all helped to strengthen the view that Britain must patiently work to acquire the strength to impress her views and opinions on Washington.

The new intimacy that has begun to make itself felt between India and Britain as the result of Mr. Macmillan's successful visit to India will, it is hoped, find expression in the months to come in the formulation of British policy in regard to Russia. A change of Government in Britain would not change this situation. In fact, as the Labour Party's opposition to hydrogen-bomb tests and rocket bases and its support of a neutralized zone in Central Europe has made plain, it would only strengthen Britain's resolve to seek, by all possible means and without further delay, to break the diplomatic deadlock.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[In this month's letter from Paris **Shri Baldoon Dhingra** brings up an interesting point which has a philosophical basis and importance. How to make the mind of the Easterner appreciate and understand that of the Westerner and, what is more important at the present hour, what is the true significance of the Occident trying to understand the ideas and ideals of the Orient? Some instructive thoughts are presented by the well-known London publisher, Mr. Michael Edwardes.— Ed.]

On the eve of the meeting in February of the second Advisory Committee of the Major Project on the Appreciation of Eastern and Western Cultural Values, I thought you might like to read a transcription of part of a discussion I had with Michael Edwardes, who was attending the Conference on Translations of Representative Works from the East, in Paris last November.

Mr. Edwardes is a London publisher whose house is planning a programme of books on and about the East, and who has himself spent many years in Asia. He is editor of William Howard Russell's *My Indian Mutiny Diary,* which appeared last year, and author of a forthcoming book on South Asia and one on nineteenth-century India. He has recently been appointed chief reviewer of books on Asia for *The Manchester Guardian.*

B.D.: Do you think that interest in Asian ideas and literature is growing in the West?

M.E.: Definitely; but whether such interest is more than just fashionable is another matter. As you know, the West "discovers" the East every ten years or so, and its interest is mainly reflected in interior decorating and the price of *objets d'art*. The great Chinese Exhibition at Burlington House before the war, and the one on the arts of India and Pakistan just after it, all produced an "interest." Japanese "influences" can be seen in rooms in England and America, and there will probably be even more after the Japanese Exhibition which comes to Europe this year. But this is very superficial — glossy magazine interest and little more. Of course, a few *cognoscenti* have always been interested in Asian philosophy for a variety of reasons, ranging from the mysteries of paradox and terminological juggling to a delight in its un-Western anti-idealism. Again, there have been degrees of fashionableness in this. As a publisher I have reason to know that there has been more material published on the East since 1945 than in the pre-war years; but again, many of the books are superficial. Nevertheless, since the end of British rule in India and the fall of the other European empires, the East has acquired a reality it never had before. It is no longer the background of romance, but countries full of real people. There is, I think, a desire to know something about them that has remained unsatisfied by cheap biographies, slick political appraisals and "sophisticated" travel books.

B.D.: If what you say is true, then you must welcome the ideas behind the UNESCO Major Project on East-West Communication.

M.E.: Of course. In principle, nothing could be better and more necessary, but a great deal depends on how things are done. Certainly more translations of classic writings are not the answer though they may be part of it. The thing I find most interesting, and I believe will be the most profitable activity, is that emphasized in the Report of the Advisory Committee on the Project: the exchange of persons between East and West. Cultures may be displayed in literature and philosophy; living ideas can only be represented by people. A thousand books are no substitute for the innocent eye and the receptive ear. We can only learn about people by actually living amongst them. I don't mean organized tours

and the like. The intellectual *safari* results in the capture of big game especially supplied for the occasion. This is worse than useless, as it permits half-baked impressions to be foisted on people by the prestige of a great name. Teachers, journalists, workers, even publishers, are the types to learn most from living in new surroundings.

B.D.: What do you think are the main hurdles that must be got over in helping peoples to appreciate each other?

M.E.: This is a frightening question — but one that must be tackled. There are far too many slick answers — we hear them every day from politicians who pretend to speak the same language as we do. Let me be frank: I don't believe peoples as peoples ever do understand each other; the barriers are always there. The only aim we can have is to reduce their height so we can actually see over the wall into our neighbour's garden. Some of us may be able to leap over, and that is all. Once we recognize the limitations, however, there is a great deal that can be done and quite a number of lesser hurdles we *can* get over. Don't restrict exchange to "intellectuals." Communication in the second half of the 20th century is an easy matter, very well then, more television programmes and no hesitation about making them "popular." More books, of course, but here too there are problems, unfortunately the simple business ones.

But I'm really not answering your question. The main hurdle is of course the antipathy of traditional backgrounds. There seems to be no point of contact. But there is no reason why we can't make one. It is basically a difference in what in the West we call "conceptual thinking." For us all knowledge is *conventional* knowledge, we do not believe we really know anything unless we can give a word to it. All our communication is a matter of convention, of an agreement to accept the meaning of names. Because of this our concepts are bound by the convention of words. The division of nouns and verbs in the West separates objects from actions. In Chinese, words can (and do) do duty for both nouns and verbs, and because of this the Chinese has no difficulty in seeing "things" as "events," or the phenomenal world as a collection of processes and not entities. The East is not concerned with the problem of identity, but with the process of becoming. Until we can grasp the difference in thinking we cannot "understand" the East. This is in my opinion the greatest hurdle of all. Until we grasp the language of thinking, there can be no communication.

B.D.: Very well then; if you think this to be the greatest hurdle, what would you do about getting over it?

M.E.: The first act must obviously be to make people recognize that such a difference exists. This achieved is half the solution; for recognition is the beginning of respect, and fundamentally the basis of communication is the conviction that there is something worthwhile to communicate *to each other*. If I may bring in a personal view: though ideas are different in East and West they do have their meaningful analogies; parallels exist which supply a key, perhaps not the *real* key but anyway a skeleton one, that does open a door. I'm attempting to do this in my own *History of India* which I'm working on at the moment. I believe we can "explain" events and beliefs by analogy and by using it give an immediate, however imperfect, point of reference. This is what I hope to contribute myself. Is there any reason why we cannot expand such an approach?

BALDOON DHINGRA

THE INDIAN INSTITUTE OF WORLD CULTURE

[A HIGHLY interesting discussion took place at the Institute on the 1st of February, 1958, on the paper which we publish below. In an able and convincing manner **Dr. Charles A. Moore,** of the University of Honolulu, shows how the West is not materialistic. He does this with a noble aim: "All I am doing is to try to undermine one of the many apparently serious causes or avenues of misunderstanding and conflict between the East and the West, without any intention of criticizing any of the people who are involved." Dr. Moore is the Editor of *Philosophy, East and West.*

Dr. P. Narasimhayya, a retired Professor and former Special Officer on duty with the Ministry of Education, Government of India, led the discussion, to which Shri M. S. Sirdar, an Advocate of the High Court of Mysore, also made a thoughtful contribution.

—ED.]

THE WEST AS NOT MATERIALISTIC

IN THE INTEREST of understanding, which is so sorely needed in the world today, it seems quite pertinent to examine one of the chief factors standing in its way. Mutual understanding between the Orient and the Occident cannot come into being or survive if unsound allegations and charges from each against the other persist. Mutual criticism seems to be the order of the day. But much of this mutual criticism is without basis in fact; being based upon a one-sided perspective or an almost inevitable provincial prejudice, it therefore tends to ignore its possible lack of justification or its opposition from the other side of the world. It is the purpose of this paper to examine briefly one of these world-dividing misunderstandings and criticisms.

Perhaps the most constant contention of the East, in claiming its superiority over the West and in criticism of the West, is that the West is materialistic, while the East is characterized predominantly as spiritual. There is no intention whatsoever here to challenge the Oriental claim to its highly spiritual philosophical-religious-cultural tradition. But it would seem appropriate to challenge the East's too exclusive claim to spirituality and to challenge also its charge that the West, in its philosophy and in its culture — perhaps even in its religion — is without real spirituality and is thus essentially materialistic. There is much seeming and partial evidence that might justify this interpretation of the thought and activities of the West. It is only seeming and partial evidence, however, and becomes important primarily in the minds of those who are looking at the situation with somewhat jaundiced eyes, or from the point of view of provincial superiority, or even the more serious one of comparing and contrasting the ideals of one's own civilization with the practices (and sometimes only with the malpractices) of other cultures. As Dr. Radhakrishnan once said, it is a serious mistake to consider that the defects of another culture are central to that culture whereas the defects of one's own are merely peripheral — and yet nearly all, East and West, use this unfair and unsound assumption in making comparisons.

If not on the basis of a prejudice toward superiority — a quality for which the West has been and is still famous in its relations with other cultures of the world — or on the basis of an un-

fair comparison of their own ideals with another's practices, on what basis do Asian critics of the West so condemn it? What, specially, is it in the West's way of thought and way of life which seems to justify the charge of materialism?

Primarily it is probably the alleged scientific temper of its thought and the alleged worldliness of its way of life. Science, it is held, deals only with matter and excludes all that is not within its purview, which means that it (and the West as a whole, therefore) must exclude the spiritual as unreal. Reason, science's partner in the West's mode of thinking, demands indisputable evidence and strict logical demonstration as prerequisites to belief, thus eliminating from the realm of justifiable beliefs all or most of those which have to do with the spiritual in any of its deeper or higher meanings. And, since the West is dominated by science and reason, the spiritual as a whole (and religion in its higher and even in its more ordinary forms), is found to be without justification; especially so for a civilization which prides itself on its intellectualism, its reason and its science, and which therefore tends automatically to exclude the mystical or intuitive approach even to things of the spirit.

The other major basis of the contention in question stems from the Western way of life and its seemingly dominant interest in worldly values, its love of material goods, its rejection of the spiritual as primary. Dr. Radhakrishnan has pointed out this situation by saying that it was not Christ that won out in the West but Western civilization — meaning worldly interests — and there is no denying the fact that, in general, the West has moderated the original otherworldliness of Christianity and has interpreted the creed as a way of life rather than as a way of salvation.

It is especially on the "lower" level of Western life and culture, not its religious perspective, that the Easterner finds the West's materialism in full force and most different from the more spiritual cultures of the Orient. Here one can point to the West's overwhelming interest in the production of worldly things — gadgets for ease, comfort, pleasure and recreation — and its seemingly dominant interest in having such things; to the West's domination by economics to such an extent that it is the rich or economically powerful man who is considered the true success; to the West's search for happiness in terms of economic and material values; to its immense competitive struggle for superiority in the economic and material fields; to its claim to the highest standard of living in the world's history, in the materialistic and worldly sense, regardless of its relative neglect of the spiritual; to its commendable, but still worldly, interest in social welfare as the mark of its idealism and spirituality. One can indicate even its more idealistic values: the freedom, dignity and personality of man, which, it is said, are ideals denied by the practices of the competitive economic order and are thought of only in the context of the social order and the worldly scene — without any realization that this ideal falls far short of the spiritual heights and destiny of man. One can point also to the Western man's attachment to things of this world, his love of life and all that is in life, in spite of the Christian injunction that man cannot serve God and Mammon, or, as has been said, Western man puts the second Commandment of Christ, to love our fellow men, above the first one which calls for love of God.

Such is the case against the West. It is undeniable that there is much truth in some of these allegations. It is obvious that to one who is unwilling to look more deeply into the life and mind of Western men these facts, or alleged facts, well provide a basis for

condemnation because of their materialism and lack of spirituality. It may be added, also, that there are many high-minded Westerners who are also horrified by the materialism of the West. Western culture as it is lived today has its many critics in West and East, and largely for the same reasons.

To Westerners in general, however, such a description of the West's way of thinking, its way of life and its religion would seem a travesty of the truth. It would appear a caricature, not a characterization; certainly not an interpretation based upon a sincere effort to understand or an attempt to promote world sympathy through mutual understanding of peoples in terms of their best, not of their worst and not in the spirit of racial or national or even hemispheral superiority. The case for the West cannot deny facts, but may deny the interpretation put upon the facts. Who is better qualified to evaluate a culture or a civilization (Eastern or Western), one who is outside and inevitably other than the civilization or one who knows that culture from within, its inner drives, its inner motivations, its inner purposes, its inner spirit?

Western thought — in philosophy and in science — may be limited in range and perspective, but two facts of importance stand out: The first is that "The Great Tradition" in Western philosophy, the spirit of Western thought since its beginning even among the early Greeks, has been one of idealism and has been coloured much more than many realize by a spiritual or theological tone or purpose. Professor Theodore M. Greene in his recent book, *Our Cultural Heritage,* insists that one of the undeniable elements of American culture is its Christian faith in the dignity of man. This spiritual heritage alone can explain much that the American (at least) holds dear and much of his attitude toward and interest in his fellow men and in social welfare. This strong idealistic tendency is surprisingly ignored by those who contend that Western philosophy is materialistic. At most, they are thinking of very recent trends, some of which are but phases or merely contemporary movements. The second fact to be noted is that for most Western thinkers, *e.g.,* Hobbes and Bacon, not to mention the great scientists of the contemporary period, science has to do only with physical nature, the realm of the spiritual being entirely beyond its scope, to be neither affirmed nor denied. It is only Kant who deviates from this point of view among the West's great philosophers, the many philosophers and scientists who uphold the material limits of the reach of scientific knowledge. It is only the younger, the more naive scientists, as a rule, who claim that *all* falls within the field of science. Even in the religion-dominated Middle Ages this separation of fields was accepted.

Few Westerners would be likely to deny many of the facts cited by the Oriental critics about the Western way of life — as far as the actions of many Westerners are concerned. Probably all will admit that the West is interested in the abundant life, in the creation and development of economic welfare, in the increase of social welfare, in the search for material happiness, in a high standard of living, in health, education and freedom for all men, and in the development of science because of its tremendous possibilities of improving the lot of man on earth. But the thinking Westerner will not accept as true to the spirit of Western life the utter worldliness, the selfishness, the crass materialistic purposes and motives which are sometimes cited as the dominant features of Western culture. It is the spirit of Christianity — through the very words of Christ — that it is the love of money, not money itself, that is the root of evil. It is the attitude or motive that determines good or evil action — as stated in the *Bhagavad-*

Gita and in other texts of Indian philosophy. Also, it is in complete accord with the spirit of Christianity, the religion of most Western men, to love one's neighbour, to be of service to one's fellow men. If one were really materialistic why would he be interested in the welfare of others? One's interest in a standard of living, in social welfare, in charity, is not a worldly interest but, almost strictly, obedience to the commandment of God. There is scriptural assurance that love of God is impossible without love of fellow men. Humanitarianism and much-maligned utilitarianism may not be spirituality in its very highest sense, but certainly they are not materialism. Of course, one cannot serve God and Mammon, and the Westerner who serves Mammon is guilty of materialism; but he would also be guilty of violating the essense of his religion.

There is also the recognition of the reality, the goodness, the significance of the world and of life in it — in the Bible from the Book of Genesis through much of the New Testament. "Render ... unto Cæsar the things that are Cæsar's, and unto God the things that are God's" is taken seriously by the conscientious Westerner as meaning that man on earth and in life is a man, to be guided by God's commandments, but to live a fruitful and rich life in the things that count most and with the spirit of love. There is nothing in Western culture that militates directly against this, except the well-recognized temptation to riches. It is hard for the rich man to enter into heaven, according to Western Scripture, but it is hard in every land for man to resist temptation, and peoples of all lands have fallen far short of the ideals of their Scriptures and their idealistic philosophies.

The aforementioned materialistic traits, however, do not truly represent the culture, philosophy or religion that stand at the basis of Western life; just as similar materialistic and selfish acts, such as the well-known "squeeze" in China, the dishonesty of some Indians under the British or the warlike spirit of Japan's war-lords, do not represent the ideals of these great cultures. Those who are dominated by greed for money and worldly things in the West, those who love the world instead of God, who love material values instead of spiritual values, are wrong — and wrong in the eyes of the intelligent and serious Westerner, too.

The Westerner looks at these matters in another way also, a way which can be merely indicated in a brief survey like this by saying that to a Westerner poverty, disease, ignorance, slavery, inhumanity, superstition and all the rest of the inhuman and inhumane conditions of many less fortunate and some less economically-developed parts of the world are not spiritual values or spiritual. Surely, then, their elimination is on the side of the right and the good and therefore must be on the side of the spiritual. Money and science can be evils, materialistic and anti-spiritual, but they can also be highly spiritual if their benefits are used properly. The great spread of medical knowledge, cultural knowledge, music, art, education, freedom from the many bondages of life — these appear as spiritual gains to the West. To call them worldly is to deny the West's concept of the spiritual and to use some other — even if higher — standard of the spiritual as a criterion.

Two highly respected representatives of the idealistic culture of traditional Chinese thought, Hu Shih and Lin Yutang, have voiced the opinion that true spirituality cannot grow or survive in a poverty-stricken culture. Says Dr. Lin:—

> There is a tendency among some Oriental people to fall back to the convenient formula that the Oriental civilization is spiritual, while the Occidental civilization is material. But if there are spiritual truths that men live by in the East, so there are equally truths that

men live by in the West. If the West has nothing else to offer the East, it can offer social justice, the rule of law, and democracy. And these things are all spiritual.

Dr. Hu, much earlier, made the point that it is impossible for a people to be truly spiritual if they must worry all the time as to where their next grain of rice is to come from. In India, Manu, it will be recalled, says that the order of the householder is "the most excellent" because all the other orders are supported by it. And the Buddha says in the *Dhammapada*, "The noblest gain (or blessing) is health." The West feels like this about its way of life — that material and social welfare are positive values because they prepare the way for a full and rich spirituality. To the West there is nothing incompatible in a union of material and spiritual values, as there was no incompatibility in them to Gandhi or Tagore, and there is none to Pandit Nehru or to Shri N. V. Gadgil, who told a recent meeting of the Indian Philosophical Congress:—

> There is nothing unspiritual in the modern demand for a fuller and better life. This is no materialism in a pernicious sense. For material benefits are only means to the end, *viz.*, the development of human personality. . . . there is nothing wrong in tending the body so that the spirit may flourish. There need be no antagonism between material progress and spiritual values.

The West considers this a basic truth for the whole man — and not a thesis of materialism. To offset the current wave of at least seemingly materialistic philosophical tendencies, it might be well to point to the current upswing in many idealistic activities, *i.e.*, in the higher forms of cultural values (which can be called materialistic only when a very narrow meaning is given to "spiritual") such as music, art, education and wholesome recreation, and in religious consciousness as indicated by a great increase in all aspects of religious activity. Let it be noted that the criminals, the juvenile delinquents, the irreligious, constitute a very minor factor and faction in the West, just as they do everywhere. Newspaper headlines and movies are not a dependable or accurate source of information upon which to base judgment of any people or nation.

The basis for much of the criticism cited or implied in the Oriental point of view in this analysis comes from the supremely high conception of the spiritual as represented in the highest reaches of Indian philosophy. From this point of view, every worldly act becomes suspect and falls short of the truly spiritual realization of which man at his best is capable. From this point of view it might be contended that the present cultures of China and Japan should also be looked upon as worldly and therefore materialistic. While granting the truth of this highest peak of human aspiration, one must note that there are considerations which would seem to challenge the use of this ideal criterion to condemn all else. In the first place, while the highest spirituality is the ideal of Indian thought and culture, it is for the higher human spirits only, and theoretically only for them after they have lived a full and useful life, without attachment. Furthermore, this ideal is realized by only relatively few anywhere in the world — and it can be realized by the great mystics of the West as well as by those of the East.

As a matter of fact, this highest of all possible attitudes toward the destiny of man is not all there is in Indian thought. There are the theists as well as the mystics and the Absolutists. There is Ramanuja as well as Shankara; in fact the great majority of Indians aspire to the theistic pattern of Ramanuja, just as the great majority of Westerners aspire to the theistic pattern of their Christian ideal. There is no major difference here. Perhaps the major break between the East at its best and the West at its best lies in the Absolutist point of view in the East and

what seems to be the best to the great majority of men in the West, namely, the seeking of the full spiritual life in life on earth; finding life here to be spiritually pregnant and being less concerned about emancipation and ultimate salvation than they should be. This point may be made clear, perhaps, by one significant illustration: in the East, but really only in India to all intents and purposes, the truly spiritual life so completely transcends all that is in and of the world that even the West's so-called spiritual values are unworthy of the spiritual quest. Either they are worldly in the full sense of the word or they are merely instrumental and represent nothing which is shared in the "wholly other" of the spirit. This may be so, but to think of them as therefore worldly in the materialistic sense seems more than the case justifies. Perhaps the West in its spiritual life is not living up to the absolute ideals of the mystic of East or West, but its own kind of spiritual life is not therefore to be branded as materialism — the West's spiritual values, Western man, Western philosophy, Western culture and Western religion. The spirituality of the West (certainly of America) is often subtle and inarticulate, not always forcefully expressed outwardly. Often it is characterized by "intangibles and imponderables," as by Carlos Romulo of the Philippines, and by a noted American theologian as "not measurable by a clock" or by routine rituals and practices as is often expected of religion and the spiritual.

Rather, might it not be that, as Dr. Radhakrishnan says in his important book, *Eastern Religion and Western Thought*, a sure indication of the spirituality or divinity of man may be found exactly here: in the "spiritual values," in the capacity of man for love, for the search for truth, and for the recognition of beauty? These spiritual values as characteristic of reality are the essence of the ideal of Western civilization. They point to the highest, even though they may not reach that far. They do not point in the direction of evil, worldliness or materialism.

There is no need for a chasm between East and West on the grounds of spirituality. In their ideals, East and West are seeking ultimate spiritual values, but in their own traditional ways. The tolerance which is so characteristic of Indian thought and religion and which should be an ideal for all mankind should find here a bridge, not a gulf of separation.

CHARLES A. MOORE

Western man is claimed to believe in progress rather than in tradition, but his roots are in the same ideological soil as those of Eastern man, and reliance on tradition or progress to the exclusion of the other is like trying to rise on a single wing. The great need for human unity and mutual understanding is to get down, below surface prejudices, predilections, superstitions, etc., to the basic ideals everywhere valid, because they satisfy both the mind and the heart of man. Such would be a real reconciliation, allowing full freedom of application of those ideals in terms of local needs and preferences. The traditional ideals of man and conduct do not need re-definition, but rediscovery and implementation. We are convinced that the "spiritual and material *needs* of contemporary man" (italics ours) are not different from the spiritual and material needs of man throughout the ages; artificially stimulated *wants* are another matter.

The Concept of Man and the Philosophy of Education in East and West (I.I.W.C. Reprint No. 8)

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

"Orpheus with his lute made trees."

Dr. T. C. N. Singh, Professor of Botany at Annamalai University has been making some experiments in stimulating the growth of plants by musical sounds. A recent report in *The Hindu* says:—

At Shiyali, a six-acre field sown with paddy was excited with music since November 23 last every morning with recorded Naghaswaram music for about 25 minutes. The paddy crop in the experimental field was more healthy and vigorous. The plants therein were about 15 inches taller than those in the controlled field. At Chidambaranathan Pettai the experimental field was sown and violin was played since October last. The result showed that the crop flowered earlier. At Sivapuri tobacco seedlings were excited by violin music since November and they were transplanted in the middle of December. The plants in the experimental field are far superior to those in the controlled field. Seedlings not excited, but excited after transplantation, by a single note *pa* from the middle of December last are stated to have shown marked development within two weeks.

Since the days of Professor J. C. Bose, it has become evident that plants are sentient beings; but it is still something of a novelty to learn that the violin, the *veena* and the female voice can agitate the sensitive protoplasm in rice and tobacco plant cells to force their growth. For the report further adds:—

Dr. Singh tried his method on several plants and flowers in a garden with a violin, veena and vocal music and the growth was recorded upto the stage of flowering and bearing fruits. In each case, the streaming movement of protoplasm was accelerated by music.

Dr. Singh also reports that vocal music by male artistes does not excite the plant as well as by female artistes. He attributes it to the reason that the pitch in the female voice is higher than that of a male. Dr. Singh's theory is that high frequency sound waves produced by the musical vibrations bombard the plant's cell walls and agitate the sensitive protoplasm and nucleus contained inside the cell and that this process alters the plant's normal and customary growth patterns.

That music will be used for agricultural purposes on a larger scale is evidenced by Dr. Singh's reply to pressmen:—

When asked of the possibilities of its application on a commercial scale, Dr. Singh said that he believed a musical dosing of grains and other crops at a particular pitch, frequency and volume would be practicable under outdoor conditions.

Religious orthodoxy is sinful. Constitutional safeguards cannot ensure social fraternity and solidarity. The recent report from Banaras is that the priest-*pandits* of that city have ruled that God Vishwanath has left the temple because Harijans have entered it. According to *The Times of India*:—

No God now resides in the Shiva lingam of Kashi Vishwanath Temple after its pollution by Harijans. We consider it a sin to worship the lingam as God. This declaration was made by Swamy Karpatri of the Dharm Sangh at a meeting of Sanatanis held near Kashi Vishwanath Temple. He said that Sanatani pandits of Kashi, after cool deliberation, had come to this conclusion.

"Vishwanath" means the Lord of the Universe. He is hailed in the scriptures as dispenser of justice, truth, beauty, happiness. How then can He be defiled by the entry of the Harijans? If He is omnipresent is He not in the heart of the Harijan? But the *pandits* of Banaras like the pharisees of all time are chagrined at the exercise of their lawful rights by Harijans, and the report adds:—

The Sanatani pandits had decided to build another Vishwanath Temple, latest by Maha

Shivaratri this year. The new temple would be built between the Manikarnika ghats and Annapurna Temple.

"We shall build new temples a thousand times if Harijans and the Government pollute them a thousand times. We shall have nothing to do with the present Kashi Vishwanath Temple," Swami Karpatri declared.

Such words are not born of faith and learning but of superstition and ignorance. Instead of humbly learning from the spirit of the age, and rising to acknowledge a past blunder and trying to reform themselves by becoming true Harijans (followers of Hari, their God) these priests are threatening to walk the way of strife bound to end in frustration. Vishwanath is everywhere, not merely in a temple built of brick and cement; in all life and especially in the human heart of every man, woman and child.

It is good that the country is waking up, more and more, to a recognition of the value of English as the official language of India.

A reasoned statement on the subject is to be found in *The Hindu* of January 17th, penned by Sir Mirza Ismail. Another balanced expression comes from Shri Ayappan Pillai, Secretary of the Inter-University Board of India, in his presidential address to the Eighth All-India English Teachers' Conference held recently in the Osmania University.

Intimately connected with the future of English in India is the question of the criteria for formulating courses for post-graduate studies in the Universities. *The Indian Express* reports Shri Pillai:—

It would be a folly to throw overboard English which, as the international language, every nation, not excluding Russia, was more and more striving to study, cultivate and master.

While he conceded the argument to make the regional languages the media of instruction at all levels from the primary school right up to the university, he pointed out that the practical utility of English was of the utmost importance for a growing country like India, and said:—

The English language had a vast and ever-growing literature of the greatest value and interest to us, a literature which in the past has inspired some of our finest minds and which in the future also could continue as a source of inspiration to noble endeavour. To deny access for our future generations to a language and literature with the richness, variety and high excellence as English, was tantamount to courting intellectual starvation.

Shri Bhimsen Sachar, Governor of Andhra Pradesh, who inaugurated the conference, concurred with Shri Ayappan Pillai's views.

The Gauhati Session of the Congress passed a resolution on the subject which Shri C. Rajagopalachari finds disappointing and unsatisfactory. Speaking at Madras, he is reported to have said that "English was not a foreign language." "If English was retained as the official language the elders might explain things to the younger people. But Hindi would be foreign to all." The whole speech of Shri C. Rajagopalachari is a valuable contribution to the discussion of this important subject.

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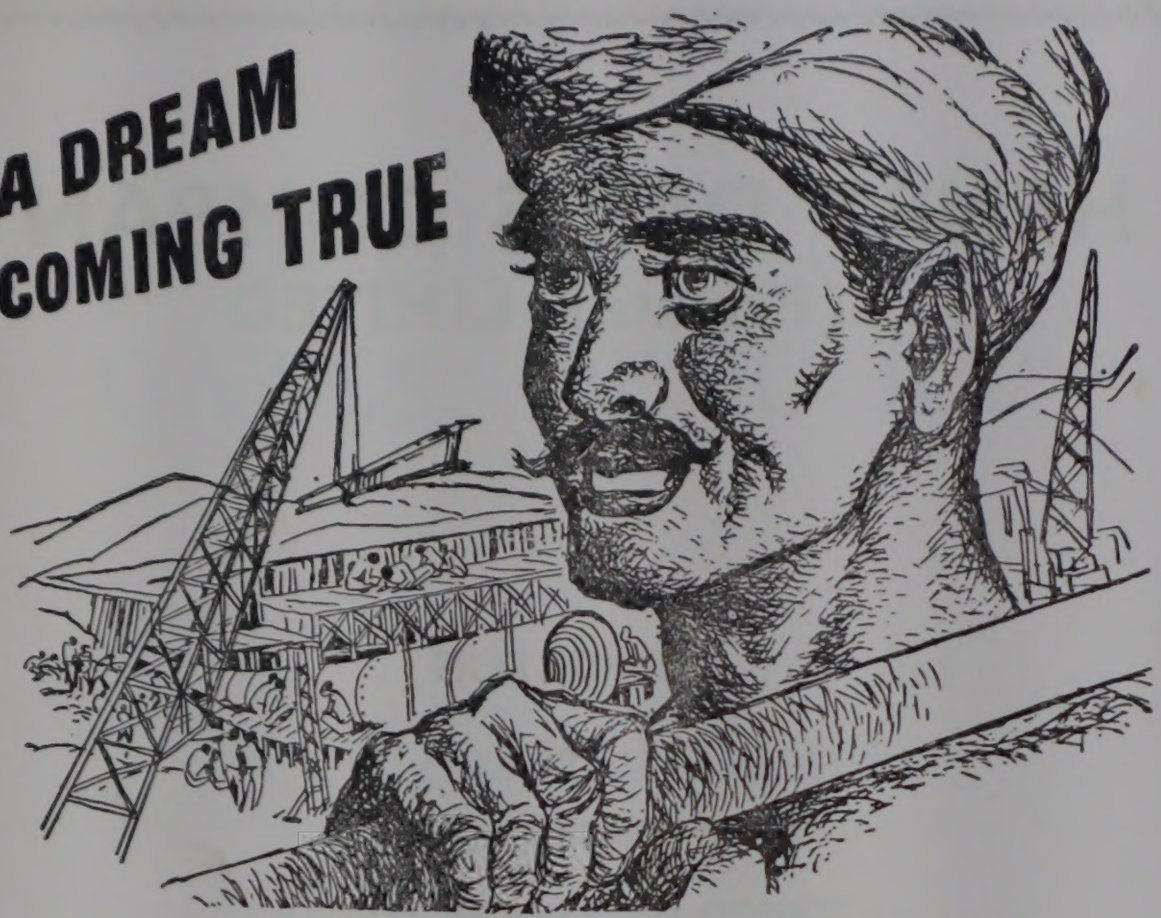

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